

ADAHOOONILIGII

THE NAVAHO LANGUAGE MONTHLY

VOL. 5 NO. 5

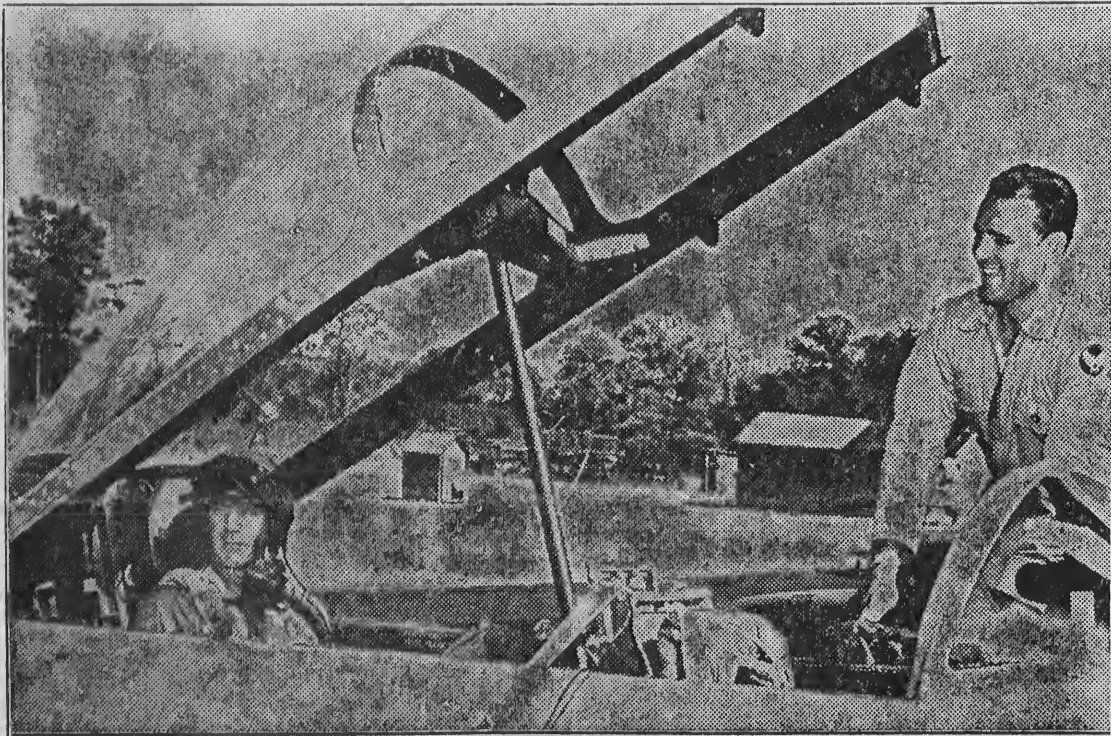
WINDOW ROCK, ARIZONA

MARCH 1, 1950

NIHINANT'A'I BÉESH BAQH DAH NAAZNILÍ DANILÍINII NINÁÁNÁ'NÍILII

WILLIE CISCO—LUKACHUKAI, ARIZONA

Díidí baa yinisht'íhígíí diné binant'a'í béesh baqh dah naaznilí danilínígíí 'éí t'éiyá baa yinisht'íh. Béesh baqh dah naaznilí niná'níłgi. Dígíí náaháíidqá' níníłígíí k'ad díí naa'a-hóohai da'azl'í'j'í' yíighah da'a'eeh. 'Áko 'áádóó ninááná'níłígíí, jó dígíí niná'há'hahj'í' t'éiyá yee nahas'q nahalingo yaa naakai. 'Áko díí k'adígíí diné nabik'í yáti'gi doo 'asohodoo-béezh da nahalin. T'áá 'aktsoj'í' tsíst'á hwiit'ééh nahalingo baa na'aldeeh. 'Áko ts'ídá



ARMY SECRETARY FLIES IN JET PLANE—Secretary of the Army Gordon Gray (left) prepares to take off for flight in a T-33 two-place jet-propelled "Shooting Star." Mr. Gray witnessed demonstrations of the latest developments in air-ground operations staged by Brigadier General W. R. Wolfenbarger's tactical air force for students of the Nation's service schools. At Eglin Air Force Base, Florida, the Secretary's pilot, Lieutenant G. P. Humphries (right), demonstrated the versatility of jet aircraft in ground attack by actual strafing.

Siláoltsa'í bít honít'í'j'í 'alqájj'í' bídahólníhii kwíł 'á' k'adéé bít á'diit'áahgo bikáá'. 'Éí díí chidí naat'a'í 'á-níid 'ánáádaalyaaígíí, Jet Plane deitínígíí k'adéé bít dah diit'ááh. Díí chidí naat'a'í 'áníid náádashdl'ígíí t'áá 'íiyisíí tsíłtgo ndaqeeh jini.

t'áá 'íiyisíí diné yéigo bít 'éédahózin nahalinii, 'índa naaltsoos wólta' bít béédahózinii, 'índa hastóí 'á' doo da'íłta' da ndi Bilagáana k'eh-jí nahazt'í'j'í 'iiná 'á' dayótq, 'ákódaat'éhígíí bita dajiyółáahgo 'éí ndajóníłt laanaa. K'ad kót'éego diné bee bich'í' ntsáhakees.

Náábíkáa'di díí k'ad béesh baqh dah naaznilí binant'a'í niná'há'níłtí, jó 'éí 'atdó' ts'ídá t'áadoo wódziłh 'át'éii, 'alqájj'í' dah dabizhnółda' laanaa. 'Índa 'akéédéé' dah sidáii t'áá 'ákónáánát'é. Naaltsoos 'íł'íni dó' hólqo dooleet, jó kót'éego nabik'í yáti' k'ad. 'Índa beesoo yaa 'áhályáni. Díí k'ad béesh baqh dah naaznilí ninááná'níłígíí Tségháhoodzánidi bá haz'q dooleet, naat'áanii t'áátá'í ha'nínígíí bít 'a'naashii hooghan nahalingo 'ádooníłt, jó kót'éego nabik'í yáti' lá 'akon. 'Áko ts'ídá t'áá 'íiyisíí ts'ídá yá'át'ééh 'ákót'éego. Diné bihodiit'aahii, ha'a'ahdégé, 'Indin bihoot'áát'dégé, jó 'éí t'áá 'á' j'í ndayiiníłh dooleet. 'Índa naat'áanii t'áátá'í naaltsoos bít yah 'a-

nidéehii, diné baa hwiinít'íni; diné nabik'í yáti'ii, bik'ehgo naaltsoos bít yah 'ahinidéehii jó 'éí t'áá 'éí bij'í ndaha'níłh dooleet da'níłts'q'gi. Jó kót'éego t'éiyá yá'át'ééh dooleet.

Béesh baqh dah naaznilí binant'a'í t'áá 'á-deinízingóó naazdáago, 'ahéénizahgo 'ahéénidáago, jó 'ákót'éego 'éí baa 'adahodeedlá. Ha'a'ahdégé' hane' nehet'éehii, 'índa ha'át'íi da bihodiit'aahii, jó bí da naanish danil'igo haz'q k'ad. Tségháhoodzánigi naaltsoos 'ál'íłahgo baa hodeet'q'ago, jó 'áko 'áádóó bééhó-zínigo nihinant'a'í hólqo dooleet diné niidli-nii.

Naat'áanii t'áátá'í ha'níinii bít haz'q'q'í 'éí k'ad bééhóziní nahalingo bít haz'q. Naat'áanii t'áátá'í 'alqájj'í' dah sidá. 'Aadóó bikéédéé' dinítqadii t'áá da'níł'q'q' bídahólníhigo dah ndaháaztq. Béesh baqh dah naaznilí ninááná'nil dóó Naabeehó binant'a'í nil'igo Tségháhoodzání góne' dah naháaztq'ago 'éí ts'ídá t'áadoo beekt'éhé da dooleet. 'Índa

náhást'éí sinil ha'nínígíí baa nákahgo, yíł 'a-hił ndahalne'go, 'aadóó koj'í' béesh baqh dah naaznilí danilínígíí bít dah nahaz'q'q'adéé' ha-át'íi da yaa deinít'íinii, 'ákóne' yíł yah 'adayaíłt'éehgo, jó 'áko nizhónigo yaa deinít'íi dooleet. Béesh baqh dah naaznilí binant'a'í yíł yaa ndaat'íi dooleet. 'Áadóó naat'áanii t'áátá'í'j'í' baa nahát'éehgo 'akwe'é t'áá 'á' j'í nahalingo ha'át'íi da hasht'eeníłt dooleet. Jó t'áadoo bahat'aad'í kót'é. 'Éidígíí ts'ídá t'áá 'íiyisíí yá'át'ééh dooleet béesh baqh dah naaznilí niná'nilgo. 'Índa bíhólníłh dooleet'ígíí 'alqájj'í' dah sidá dóó 'akéé' góne'ígíí dóó naaltsoos 'íł'íni dóó beesoo yaa 'áhályáni. Jó 'áko 'éí 'ákóne' dah naháaztq'ago 'índa yá'át'éehgo diné binahat'áa dooleet.

'Aadóó híłéí 'adahwiis'áádéé' ha'át'íi da diné yee ntsídaakeesii, 'índa yaa ndaat'íinii, bee bide 'adahoot'éii da t'áá 'aktso tsíłtgo t'áá k'éhózdón hane' yah 'adahat'ééh dooleet. T'áadoo 'hodina'í ha'át'íi da nibééhoyooz'íłh dooleet. Jó kót'éego yá'át'ééh t'áadoo bahat'aad'í. Díí k'ad 'át'éhigi 'át'éego 'éiyá t'óó 'á' 'alqájj'í' 'aktso'q'q' niná'jídááh nahalingo haz'q. 'Áko doo hózq' yá'át'ééh da nahalin. 'Áko diné nabik'í yáti'j'í k'ad doo 'asohodoo-béezh da. Doo 'asohodoo-bézhigi 'áníłnééz nahalin, dóó ndaaz. Jó kót'éego baa na'aldeeh.

Díí k'ad na'aldloosh wolyéhígíí, 'índa ch'il-ígíí bít 'at'ch'í' siláago baa hwiinít'íni; k'ad t'áá 'aktsoj'í' doo bééhózin da nahalin. 'Éidíyígíí k'ad baa hwiinít'íni; t'áá shíł k'ídoodq' dóó t'áá shíł hasht'e doolníłt. Ch'ééhásh 'ádooníłt. K'ad t'áá shíł 'ákót'éego baa ndahat'í' 'adahwiis'áágóó diné bináhásdzo biyi'. Jó 'áko 'éí hasht'eedzaago Tségháhoodzánigi nihinant'a'í dah dineezbingo díí zhíní, 'áko 'índa t'áadoo beekt'éhé da dooleet. 'Éí 'índa diné binant'a'í j'íł wolyéego dah njíiztq' dooleet nináádaho'diis'nílii. Kót'éhígíí baa ndahat'íłgo 'át'é híłéí da'níłts'q'q'góó diné bít dah ndahaz'q'q'góó díí 'alqájj'í' dah náádínóodaat'íi. K'ad nabik'í yáti'go 'át'é.

Naghái Bahast'ah hoolyééj'í baa hwiinít'íłgo 'ááj'í diné 'á' 'Éé' Neishoodii Yázhí wolyé, 'éí 'alqájj'í' dah dínóodaat, kót'éego baa hwiinít'íł lá 'ááj'í. 'Índa naghái Tó Naneesdizí hoolyééj'í Scott Preston wolyé jini 'éí 'alqájj'í' dah dínóodaat ha'ní jini. Náánáłahgo baa nááhwiinít'íłgo 'éí naghái Be'ak'id Baa 'Ahoodzání hoolyéé dóó naat'áaniishchíín nil'í jini. 'Éí 'alqájj'í' dah dínóodaat kót'éego k'ad baa ndahat'íł lá. Bídahoochii' dóó 'Éé' Neishoodii Yázhí náánáolyé jini 'éí 'akéédóó dah sidá dooleet jini. Kót'éego baa hwiinít'íłgo 'át'é 'akon.

'Áko shí díí kodóó yáshti'ígíí 'éiyá Be'ak'id Baa 'Ahoodzání dóó naat'áaniishchíín nínígíí 'éí 'alqájj'í' dah sidáago ts'ídá yá'át'ééh dooleet nisin. Bikéé' góne' dah sidáii Scott Preston wolyéii dah sidá dooleet nisin. 'Éí háadi shíł Tó Naneesdizí níwohdi Dził Łibái hool-

(Continued on page 2)

yéedi kééhat'í. Shí k'ad kót'éego baa ntséskes kodóo. 'Áádóo t'áa ha'át'éegi da t'áa 'ákót'éego bee hanásdzih. 'Aadóo 'adahwiis- 'ágóóshq' t'áa 'ahtsogóo k'ad 'at'ch'a'áldah baa na'aldeeh. Shí 'éi dooleef shíí daha'ní 'akon. Jó 'áko bééhózinígo 'éi k'ad 'ákót'é 'akon.

'Índa háadi da díí béesh bāqah dah naaznili dabidii'ninígíí t'áa dah náadineezbingo t'áa 'ahtso yádaakti' dooleef. K'adígíí 'éi 'álah ná-dleehgo doo t'áa 'ahtso yádaakti' da nahalin. Ts'ídá t'áa hazhó'o t'áa tági daats'í 'alqají' tádíjeeh. Ts'ídá 'ayóo t'ízi be'áchq'idéeni'ii nahalingo 'alqají' naajeel. Tált'é, dílt'é daats'í 'át'é. 'Áko nahdégé' diné t'áa t'áadoo le'é yee hadadoodzihégé t'áa dooda siljí, t'áadoo ndi ha'át'éego da 'ák'i hadadeesdzii' da nahalin. 'Áko díí k'ad béesh bāqah dah naaznili ninááná'nílgíí t'áa dah nahaz'áqgóo 'áádégé' bada'diit'aahgo lá haa 'át'éé lá. K'ad t'óo kót'éego baa ntsáhakees. K'adgo 'éi kodóo na'níle'dii shá kódidíniit, kót'éego shá hadí-dzih dabi'di'níigo hidikááh. 'Áko 'áadi 'éi doo bá 'ashja da'aléeh da nahalin. T'áa dí-kwíí 'alqají' tádíjeeh, 'eii da'diits'a'ígíí t'éiyá. Jó 'éi t'éiyá kót'éego yaa naakai 'akon. K'ad-ígíí ninááná'nílgíí diné nabik'í yáti'jii biniyé ninááná'nílgó, 'áko 'índa t'áa'ii náhásdzo dóo 'índa naakígíí, t'áa díí dóo deigo 'ahool'áago hadahadziizhgo 'éi yá'át'ééh. 'Áádóo doo t'áa t'áa jínigo bá néiit'aah da. Jó tági jii daats'í bá néiit'aah. Díí t'áa nihíí hadahwiisdzodégé' kót'éego diné ba'diit'aahgo yádaakti'go 'éi yá'át'ééh dooleef. T'áadoo bahat'aadi 'ákót'é.

Díkwíí shíí náahaiídáq' naat'aani Hunter wolyéego naat'aanii siljí. 'Éi bik'ehgo t'áa naaznili ha'ninígíí ndaas'nil. T'áa naaznili ndaas'nil dóo 'ákóq' 'álah ná'adleeh baa nda'-diildee. Nléi Tó Naneesdzígóo, 'índa Tsii-zizii dahoolyéégóo, Ch'inílgíí, Tséhootsoo-góo, Tó Níft's'ílgíí. Lq'ígóo kót'éego baa nda'aldeehgo hoolzhiizh 'akon. 'Íd'áq' 'éi diné dabi'dójiigo hadahadziizh 'át'éé. 'Ákwíí náhásdzooígíí biyi' dóo 'alqají' sizínígíí 'éi k'ad hanáadoodzih daha'níigo nishónigo bi-tah hoolzhiizhgo yádaakti' 'át'éé. 'Íd'áq'. Dígi 'át'éego k'ad béesh bāqah dah naaz'ání danilí-nígíí ba'diit'aahgo la' bidine'é t'áa 'íiyisíí yá-doo bini' ndaha'aah da dooleef. 'Ákót'éego la' 'índa bidine'é yá yádaakti' dooleef. Jó kó-t'éego baa ntsáhakees. 'Áko na'níle'dii bee baa dadzólníigo ha'át'éegi da ndaha'níit. Jó 'áko 'áadi doo yádaakti' da. Háálá doo ba-deet'aah da, 'éi bee 'át'é. Háálá t'áa doo da-íífta' da. 'Azhq' doo da'íífta' da ndi t'áadoo 'asohodoobéézhgóo t'áa ntsídaakees. Ndaa-kaidi t'áadoo le'é hadeisiidi yik'ehgo ntsídaa-kees 'akon.

'Ajíífta'go kwe'é t'áadoo le'é baa tsííft jiljigo, saad hoí tsííft niljigo ts'ídá t'áa 'íiyisíí t'áa 'ákóne' 'ash'í jinízin ndi t'áa 'ahtso t'óo diné bidáahji' nahalin neheleeh. Jó 'ákwe'é bee 'át'é nahalin.

'Índa náánálahgo náahást'á: Díí béesh bāqah dah naaznili dóo diné bídéet'i. Ts'ídá t'áa 'íiyisíí saad bee nahaz'áqgo 'ádá hadazh-dóne' laanaa. Jó kót'éego baa ntsáhakees. Béesh bāqah dah naaznili t'áa ninááná'nílgó. Ha'át'ii da 'ádá silá wolyéego binahji' ha'á-t'ii da baa hwiinít'jigo yá'át'ééh. Ha'át'éegi 'ákódaat'éhígíí t'áadoo 'ádá hadadiilyaa da nináda'iis'náá wóshdégé. Díí lá kót'éego bi-k'ehgo dah yínáát dooleef ni. Díí lá kót'éego yookááqgóo bik'ehgo yíleef dooleef ni. Díí doo nits'áq' tídidooníit da, bee hinínáanii háa di da doo nits'áq' tídidooníit da t'áadoo hó-

niihi. Jó doo níigo naaltsoos t'áa nihidáahgi sihtsoozí da, 'ádin. K'ad díí béesh bāqah dah naaznili ninááná'nílgó 'éi binahji' nishónigo saad 'ásiláii niljigo, nahat'á 'ásiláii niljigo bi-tstis'ta déftsoozgo binahji' na'adik'í yáti' niljigo niilyáago la' t'éiyá t'áa nihiká 'análwo' dooleef hool'áqgóo. Wáashindoonji' 'éi 'ákót'é 'akon; naa'ahóohai ná'adleeh góne' bee 'ak'e hodeesdljii' wolyéego saad si'áqgo 'éi binahji' 'álah ná'adleeh. Dóo níwohji' saad 'ásilá wolyéii, Wáashindoon bizaad, bik'ehgo 'iiná niljigo, jó 'éi 'áají 'ákót'éego yee has'á. 'Áají 'ákót'éego yik'ehgo hiná. 'Índa ndahasdzogóo t'áa 'ahtsogóo 'ákót'éego bee nahaz'á. 'Áko nihíí Naabeehó niidlinígíí 'ákót'éego saad 'ásiláii wolyéego 'ádá hadiilyaa dóo 'ádá niinilyáago 'éi la' binahji' t'áa 'íiyisíí yá'á-t'éehgo 'ádá nahwiit'áa dooleef. T'áadoo tsíst'á wookáahgi da nahalin dooleef. Kó-t'éego la' t'éiyá binahji' nihidziil dooleef. Díí k'adígíí 'éi 'ádin nahalin. T'áadoo binahji' wooldzií da. T'áadoo binahji' 'ádá náhodoo-t'áat da nahalin. Jó 'ákwe'ígíí biniinaa nahalingo t'óo t'áa 'ahtsoji' tsíst'á hiilyeed. 'Á-kwe'ígíí t'áa 'íiyisíí nihá baa ndadóoh't'jii, béesh bāqah dah naaznili nináánihi'dee'nílgíí.

Díí k'ad saad 'ásiláii wolyéego diné bá niil-yáago 'éi t'áa 'íiyisíí shíí yá'át'ééh. Háálá nahdégé' 'éi doo 'ákót'éego 'éi biniinaa t'áa 'ahtsoji' t'áa tsíst'á hiikááh dóo t'áa nihik'eh hodiidli nahalingo hoolzhiizh. K'adígíí 'éi doo 'ákónáadoo'níit da.

REELECTION OF OUR TRIBAL COUNCILMEN

By Willie Cisco-Lukachukai, Arizona

I'm concerned in my discussion here only with the tribal council election. The term in office of the present delegates will be up about mid-summer. And those who are elected will go in for a four years term.

There's a lot for these men to discuss and its not an easy job. They seem to be frustrated in every move they make. I wish they would select for council office men who are well informed, literate men, and men who are thoroughly familiar with white ways even though they may never have gone to school. That's the way people are thinking about the councilmen.

And in the matter of election of the Chairman and Vice Chairman, it will be well to select someone with extreme care, and we should not make any mistake in this selection, with reference to the Chairman. And the same holds true with regard to the Vice Chairman. Let there also be a Secretary—that is what people are advocating now, and a Treasurer. These Tribal Officers should have an office at Window Rock, near the Superintendent's office—this is what people are now advocating. That would be a very fine thing. Things coming from the east affecting Indians, policies and planning, could be efficiently taken care of in a single day. Matters which come up in connection with the Navajos, correspondence and the like which are received by the Superintendent, could be handled on the same day they are received. That is the only good way to handle the matter.

When the Chairman and the Vice Chairman live wherever they please, and are a long distance apart, it is a great deal of trouble and work to get word to them. When anything comes up from the Indian Office at present, the hardest thing is to get word to the Chairman and Vice Chairman. If they had an office at Window Rock, then we Navahos would really have something worth-while.

With regard to the Superintendent, we needn't worry about him for he is well equipped—and he is the head man. And he has his staff organization to take charge of the different branches. So it would be a very fine thing if the new Chairman and Vice Chairman of the Tribal Council were stationed at Window Rock. Then the Advisory Committee members, as well as other Councilmen, could come in and discuss matters with the Chairman, Vice Chairman and others—they could discuss these matters thoroughly. They could first take the matters up with the Chairman and Vice Chairman, and then if necessary they could take them on to the Superintendent—in this manner things could be cleared up promptly. This is obvious. That will be a fine thing to do when the Council election is over. The Chairman, Vice Chairman, Secretary and Treasurer of the Tribal Council should all be stationed right there at the Agency.

Ideas, discussions and problems from different areas with regard to the Navahos could be brought promptly and directly in. Things could be determined without delay. Obviously that would be a good system. At the present time when one wants to contact these leaders he doesn't know where to look for them. That is not good. The work of the Councilmen is really a big job. It's really long and heavy.

At the present time no one seems to know anything about these matters of livestock and range which are under discussion. These matters will no doubt be straightened out. They are not something that cannot be solved. This is our viewpoint and the same matters are no doubt being discussed in other areas over the reservation. If that matter is settled and our leaders are established at Window Rock this summer it will be a fine thing. Then they will indeed function as tribal leaders. The matter of the future Chairman is one which is under discussion everywhere.

Over at Tohatchi they are proposing that a man called Alfred Bowman be the next Chairman. And over at Tuba City they are proposing Scott Preston for the Chairmanship. And another who is being proposed as a candidate is the District Supervisor from Pinon, Paul Jones. They are proposing Roger Davis from Indian Wells as Vice Chairman. From my point of view I feel that the District Supervisor from Pinon, Paul Jones, would be the best candidate for Chairman, and I believe that Scott Preston would make the best Vice Chairman. He lives at Gray Mountain, over beyond Tuba City. This is my opinion, and this is the way I speak wherever I get a chance. In different places people no doubt hold different opinions.

And let these new Councilmen who are elected have a chance to talk. As it is at the meetings they do not all speak. At present there are about three of them who run the whole show. They are foremost in everything like those goats which are the most enterprising and which go out quickly ahead of the herd on their own initiative. There's three or four like this. Others who want to speak get no chance to do so, not even to say something for their people. So when these new Council Members are installed in office, how would it be to let them have a turn at speaking? This is just a thought. At present when a Councilman goes to a meeting he is told by his people to say this or that for them, but he gets no chance, because he is given no opportunity to do so. There are just a few of the Councilmen who run the whole show, and they are the ones who know English. Now with the new Council that is to be elected let the Councilmen be called upon to speak, the one from District 1, 2, 3, 4 etc. down the line. The meetings are not one day affairs, but last about 3 days. It will be well that Councilmen from different districts be given a chance to speak.

Several years ago a man by the name of Mr. Hunter became Agent. He was the one under whom the Chapters originated. The Chapters were set up and the people began holding meetings there. They held many meetings, at places like Tuba City, Leupp, Chinle, Fort Defiance, and Crystal, and at that time people were called upon to speak. A man was called upon to speak as the representative from such and such a district. If the Councilmen are given this privilege they won't then go back to their people feeling badly (about not having had a chance to speak). That they will speak for their people. They are elected because people think they would make good leaders, but they do not speak out at the meetings because they are given no chance to do so. Some of them have not gone to school, but even so some of them are good thinkers. They go about with their eyes open and base their thinking on what they observe.

When one is educated he is quick to grasp things and quick to make up his mind about things, but in so doing he forgets the rest of his fellow Councilmen.

And there's another thing that concerns the Council and the people. This new Council should make up a set of regulations for itself. With a set of regulations to go by, they are in a better position to carry on. We haven't prepared anything like that for ourselves since the return from Fort Sumner. It should be a code in which would be stated clearly what could and what could not be done... taken from you, etc. We have never had anything like that. If our Councilmen had some such code to back him up he could argue matters and it would be a help to us in the future. The Federal Government has such a code (The Bill of Rights and the Constitution). It would be something like document celebrated on the 4th of July. The Government has this Declaration of Independence and the Constitution. The white people live in accord with that. And again, the different states have their constitutions. If we Navahos have such a constitution we will be enabled to plan for ourselves more effectively. We won't be frustrated

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Published on the first of each month at the United States Indian School. Phoenix, Arizona.

Address all letters to the Editor, 'ADAHOONILIGII. Education Office, Navajo Service, Window Rock, Arizona.

Subscription rate: \$0.50 per year. Make all checks and money orders payable to The Treasurer of the United States. PIHS 3-1-50 1750

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DINÉ 'E'E'AAHJÍ HINILÁII ŁA' 'ALÁAJÍ' DAH SIDÁA DOOLEEŁ

By Maxwell Yazzie, Councilman, Tuba City, Arizona

Díidí diné binant'a'í ninádadoo'nił daha-níigo baa náadahwiinít'íjii 'ahoolzhiizh. Tó Naneesdizígi 'álah nádleehígíí kódaani k'ad. Jó danihinaagóó 'éi baa dahwiinít'í ha'ní 'akon. Diné Ła' dayééji' jini níléi ha'a'ahjí diné bił honít'íjii, T'iists'óóz Ndeeshgizhjí, 'inda Tó Haach'íjii, 'inda Tséhootsooígí. 'Éi 'á-kót'éego 'áájí diné 'éi danilíinii nináádootéet'í yaa ndaat'íi lá. 'Áko hódéé, níléi T'iists'óóz Ndeeshgizhdéé 'ádajiníigo 'éiyá, t'áá 'alts'áq' dajilí nahalingo 'ádajiní. Jó t'áá 'alts'áq' 'í-dí nahalingo 'éi doo 'ééhózin da. T'áá 'íyisí dí dooleet ha'níigo 'éi bééhózinígo 'át'é.

'Áájí níléi diné nillíinii, jó 'áájí t'éiyá t'áa-doo le'é yiniyé dah náhidinoobíjii, 'éi béesh baqah dah naaznilí danilíinii da, 'inda 'ádah sí-dáhígíí nillíinii da 'éi 'áájí t'éiyá nehe'níł 'akon. 'Éi 'ákót'é. 'Áko t'áadoo 'iitsoi da t'óo shíł nahalin, t'óo baa ntsékeesgo. T'áá shíł 'aaní dah dazhneezdaádáq'q', dashdínóodaat-dáq'q' t'áadoo le'é bee ndahojii'z'áqgo binahjí naaltsoos há 'adahaas'nil. 'Éi yéeni' t'áá 'á-t'é hayahjí' ndaasdlíjii.

K'ad ndi díi béesh baqah dah naaznilí danilíinii naaltsoos yee ch'ídayiiníł t'áá 'altso hayahjí' ndáádleet. Kót'é dooleet ha'níigo bee naaltsoos ch'íhinidéhéeni' bik'í hodina', dóo náahgóó 'aná'iildahgo Łahgo 'át'éego 'á-náádaalne'go ch'ínááhinidééh. Díi 'éi 'ákwe'é haz'áqgi 'ábidishnínii 'éiyá díi naaltsoos k'ad díkwíí ndeézidídáq' shíł ch'ínína' nt'éé' naalyéhé yá naazdáhí danilíinii bá. Yéeni' k'ad Ła' hanáánaána'ii k'ehgogo t'áá 'íyisí Ła'í ndi doo bihiní'áq da. Haa shíł nízadi-ts'ídá t'áá hó ntsíjikeesígíí ts'ídá t'áá hó dooleefígíí t'éiyá bee hanáadazhdiidlaago k'ad nináadanideeh. 'Ákohgo kojí béesh baqah dah naaznilí danilíinii yéé t'áá 'ádzaa' níl nahalin.

Diné ts'ídá t'áá bí bikee' yee sizíinii, t'áá bí yee ntsékeesii, "ko lá 'át'éego dooleet ni," nínii niiltjigo t'áá Łahádigo naaltsoos ch'íhinidééh dooleet. Bee Ła' 'ooleet'íi 'éi bee Ła' 'ooleet dooleet. Bik'í hodina'go 'ánaáahoo'niłígíí 'éi dooda. 'Éi doo báqahíłjigóo baa ntsáhakeesgo 'át'é.

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in our attempts. We will be strang. We have no such system at present. We have nothing that can give us strength. We have nothing as a basis for our government. So as a result we are frustrated in everything. So you Councilmen who are elected, take those matters up for us.

I am really in favor of this constitution. For lack of such a system we have been frustrated and defeated for a long time. With this that won't happen again.

'Áko díi níléi T'iists'óóz Nideeshgizhjí 'as-dzág' léi' Mrs. Neal wolyéego yee haadzí'ígíí t'áá 'aaní 'át'éégóó 'aní 'akon. Díi diné t'áá bí Bilagáana yidiits'a'go dóo t'áá bí diné yidiits'a'go, t'áá 'altsogóó saad doo bił nanit'agóó yééhósinii 'ádah sídá 'ályaago 'índa t'áá 'aaní ha'át'íi da Ła' yilníł dooleet. Jó Ła' yinił nillíinii 'éi bee haz'áanii ndahaleeh nihíjii 'akon. Bikéédéé' nínáahoojiihii 'éi 'íishjág' dooda. 'Éi doo t'áá hó hakee' bikáá' dah jizjii da. Jó yilní Mrs. Neal. T'áá 'aaní 'ákót'é 'akon.

'Áádóo díi k'ad kodóo diné nináána'níł nillíinii, jó 'akon, kojíígíí, 'e'e'ahjí niidlíinii ni-niilteeh dooleetii jó bééhóziní. 'Áko ndi bí-zhi'ígíí 'éi bini' t'ah ndi t'ah 'éi náas bik'í hwí-nee'níł nillí dooleet. 'Áko 'áájí yee ntsékeesii jó t'áá bí t'éiyá kodi diné yil nityółta'. K'ad náahdi baa náhódóot'íjii, k'ad diné nehe'níł biniyé nikida'diildee', jó 'áadi 'índa, "díi lá bikáá' dah sézjii dooleet ni. Díigi 'át'éego diné bá sézjii dooleet," jó didooníł. Jó kót'éego yígíí 'éi 'áátdabidi'ni. Háí lá ndooltéet jó 'akon. 'Áájí diné bitaa da'óshji'ígíí jó bini' hataa da'óshji'. Nihí 'íishjág' t'ah. Hahgo shíł 'índa nihá yídóojił, kodóo nihididiilteet'ii.

'Áko ts'ídá t'áá 'ánóht'é 'át'é 'akon; t'áá 'ánóht'é nihíł béédahózin t'áá níkéédahosooh-t'íjii nt'éé'. K'ad díi t'áá díkwíí náahai yéé dóo diné nináaniłgo baa n'ídiildee'ígíí ts'ídá t'áá 'át'é 'aaji t'éiyá, níléi Tséhootsooí dóo ní-wohji'go kéédahat'íinii t'éiyá Ła' nináanił nillí. 'Áko ts'ídá t'áá Łahádigo t'éiyá 'adínéet'í nillí 'akon. T'áá Łahádigo 'adeet'a'. 'Éidíígíí baq diné 'ádaaniłgo kodóo 'e'e'ah dóo diné danilíinii Ła' ndooltéet, jó daani. Jó 'ákódooníł.

Jó k'ad daa shíł néeláq'góo niyádaati'go 'át'é 'akon nihinaagóó. Béesh baqah dah naaznilí danilíinii da yiniyé 'álah 'áná'iil'íjii. Díi nihí kojí Tó Naneesdizí hoolyéegi 'álah néidlee. T'áá bita'gi yikah nahalinii 'álah néidlee. Béesh baqah dah sí'áni nillíinii lá 'álah 'áná'iil'íjii ndi ni. Jó 'aadóo 'ashiiké da'íłta'ii daa shíł néeláq' bééheesht'eezh. 'Índa has-tóí dahóyáanii dó' Ła' bééheesht'eezh. 'Áko díkwíigo shíł 'at'kéé' haz'áq nahalingo yikah. Kót'éego deinił'í 'akon. 'Áko 'altso 'ahíłghah ninádiikah daani 'akon. Díi k'ad bee 'ahíłghah niná'dooldahii, jó 'aláahdi jookah nillíinii 'éi hanaaltsoos dahólóonii, dibé binaaltsoos ndajijaahii, 'éi 'aláqjii' jookah. Kodóo bikéédóo yikah nillíinii 'éi binaaltsoos 'ádaadinii, 'índa binaaltsoos t'áá bita'agi 'ádanéel-t'éii, 'índa 'iiná binaanít'íi nihee 'ádin nillíinii, jó 'éi díi kodi 'aláahdi jookah nillíinii hóndiikah. Jó kót'éego nahat'a kojí 'akon. 'Áko t'áá Ła'í bee 'ádooníł. 'Ółta'ígíí t'éiyá bee 'ádooníł. Ts'ídá 'altso diné 'adiizts'áq'go, bita' yikahii 'altso 'adiizts'áq'go, kodi 'aláahdi jookahii, naaltsoos hwee hólóonii, jó hónído-Ła'á. 'Áájí kéyahígíí bee binaaltsoos hólóo dooleet, bi'ólta'ígíí binahjí. Kéyahígíí cho-yooł'jigo yits'áq dóo hiná siljii'go, jó nahjí naaltsoos dah Łichíł' dah joołtsosígíí ts'ídá t'áá 'ákót'éego dah yoołtsos dooleet kéyah bá 'akon. 'Éi yee hwiighah ninádoodáá. Jó kót'éego yaa ndaat'íi kojí 'akon.

'Áádóo kwe'é dah náá'ooldah Ła'. Siláagołtsooí daniljii nt'éé'ii daa shíł néelt'e' dah yikah. Ts'ídá t'áá tsididiinigi 'át'éego ch'ééh ntsidaakees. Dibé binaaltsoos shee hodooleet yéeni' ch'ééh daani 'akon. 'Índa t'áá náahdi t'óó'jii Gí-jí béeso sha'doo'nił yéé ch'ééh daani. Jó 'ákwe'é ch'ééh 'ál'í 'akon. Ch'ééh yídadigoh. 'Áko doo bá 'anéeh da. Wáashindoon naa 'ahályq' bi'dí'niłígíí biniinaa. Jó kwe'é kót'éego Łahgo náahást'á 'akon. Kwe'é ha'át'éego da 'oolhe'ígi 'át'éego 'áko diné díidí siláagoł-

nił danilíinii 'altso há bida'dóníish. Bidazhdólniish laanaa diné t'áá hó. Bilagáana yééhósinii 'éi t'óo sizínígíí t'éiyá biniyé Ła' sizjii-go 'akon. Jó díi kwe'é haz'áqgi doo hazhó'ó tsooí daniljii nt'éé'ii. Ha'át'éego da yáál bá ch'íhidiit'aah le'ígi 'át'éé léi' 'éi bitis yoošt'íjii siljii' 'akon.

'Áko díi diné nináána'níłjii, jó kojí' yíyooyił. Siláagołtsooí nilljii nt'éé'ii ts'ídá 'altso nízhdiijaa' shíł da, jó házhq' 'ádooleet. Shí 'ádishnii-go 'éiyá kojí 'e'e'ahjí niidlíinii diné biiltjii 'íishjág' siláagołtsooí yikahgi naaltsoos yee yistsooz dooleet. Naaltsoos bee baa siłtsooz dooleet. Siláagołtsooí béeso ba'doo'nił haz'áqgi bidziilgo yaa ndóot'íjii. Kót'éego kodóo diné niilteehii baqah silá 'íishjág' kót'é. Tó Naneesdizígi 'álah nádleehii yaqah ndeizlá, 'íishjág' kót'é.

Náánałahgo náahást'á. Kojí Arizona hool-yééjii kéehwiit'íinii Bilagáana t'áá nihíjólta'. Níléi Dibé Ntsaa bits'áq'déé' tooh nílínígíí, San Juan wolyéego níléi Naat'áanii Néézdéé' ch'í-níłjigo, kóyaa 'íil'í 'akon. Nahdóo háádóo shíł Ła' bináadiiljigo tooh t'óo 'ahayóí yílkaal. Díi tó nílínígíí, jó bee haz'áanii k'ehgo dajinígigo bígháan dah sitáq' dóo Łahjí' nihito', nihikéyah bich'íjigo yígíí jó daha'ni. Tó bee hoo-dzoogíí 'at'nił'dóo nihí. Kwe'ígi ts'ídá t'áá 'awo'í bee nihich'í' 'anáhoót'í. 'Índa State of Arizona ts'ídá t'áá nihíjólta'go hach'í' 'anáhoót'í. Hach'í' 'anáhoót'í'ígíí biniinaago nihí 'aláahgo nihich'í' 'anáhoót'í. Háálá nihí ndahazt'í'góo doo nihíł 'ééhózin da 'éi'bee 'át'é. Kwe'ígi jó 'akon k'ad 'agha'diit'aahii jiljigo ndahosiiltínígíí, haa lá nízadagóo naaz-t'í'go hoł bééhózin lá. Haa lá nízahgóo bik'í-dzoołts'íjii daats'í. T'óo daats'í 'ákót'é 'akon. T'óo haa dahodiits'a'go 'éiyá California hool-yéédeé'go 'ajítah. 'Áájí díi tó 'aghadeidit'á-hígíí bitah jiljii. 'Áájí bá njilnish jó ho'dí'ni 'akon. 'Áko la' nihí kodóo t'óo 'ahayóí nihiyáál 'ahinidééh 'akon. Haa shíł nízahjí' naaltsoos bee 'aha'deet'áqgo dah joołtsos. 'Áko lá ha'át'éego 'akwe'ígi doo nihá 'ééhózin da lá? Díidí tóhígíí ts'ídá 'ééhózinígo nihá 'ádoolníł. Háálá díi toohígíí t'áá 'íyisíí nihá níl nahalin. 'Áko 'akwii haz'áqgi ts'ídá 'át'éegi, ts'ídá 'íishjág'go 'oolzin dooleet. Naaltsoos bee sinilgo, naaltsoos bee há noo'niłgo. 'Indian Office t'áá 'íjólta'go. Jó 'agha'diit'aahii 'ayóí 'át'é sitjii ndi doo bééhózin da. Ha'át'íi lá nihá yaa naagháá lá? 'Íyisíí yaa naagháá la' doo nihíł béédahózin da. Jó kwe'ígi díi k'ad ts'í-dá bééhózinígo 'ádoolníł nihá. 'Ádah jizdáhígíí k'ad kwe'é haz'áqgi nihá baa híj'íjigogo, jó k'ad 'agha'diit'aahii kwii hasht'e nileeh bidizhdidooníłgo bééhózinígo haz'áqgo nihá 'ázhdoolíł.

Náánałahgo náahást'á. Díi k'ad danihikéyah biyi'góo daa shíł néeláq' béesh 'altah 'áa-t'eełgo hóló 'akon. T'óo bídahane'. T'óo diné hadeinitá 'akon. Ha'át'íi shíł béesh shíł diné hadeinitá sha'shin. Haa shíł néeláq' 'at'qq' 'át'éegoshq' bikáá' kéehwiit'jigo 'át'é. Nihá 'í'doolníłgi jó 'ádin. Doo bee nihá haz'áq da nahalin. 'Áko t'óo ha'át'íi da hach'áqh ndii'á nahalin. Díi tsin niheeshjíí' naagháájí 'éi 'ééhóziní 'akon. 'Áko t'áá 'áádóo 'éiyá béeso 'agha' 'anéeláq' nihá yah 'anáhinidééh. Ha'át'éego da díi Wáashindoon hoolyéé dóo wóshdég' béeso nanideehii díi 'áájí binahaa-jaah dooleetii, 'áájí yinaagháa dooleetii Ła' há nooltéetgo, díi béesh ha'nitá ha'nínígíí, daa shíł néelt'e' 'at'qq' 'át'éhígíí 'índa Łeejin da, bee yáál ndadoot'ááł nillíinii bee hááhodidoo'-

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nihá baa hwiinít'ínígíí biniinaa ts'ídá t'áa hoo-t'éegi hoot'é 'akon. Haa shíí néeláq' t'óó bi-k'i neiikai. Haashíí néeláq' t'óó 'adaha'eet. Haa shíí néeláq' t'óó yóó 'adaha'dzíd ndísh-chíí 'akon. T'áátá'í n'ííhígíí ts'ídá t'áa bízhanídi kóhoníshéígo haz'ánígíí t'éiyá k'ad nihiyáál nihá 'áyósin. Nááná'la 'ánáádahojódle'ígi 'át'é níléi Ch'óóshgaii bitsjigi, Tó Haach'i' bighá'gi. Jó kóq da ndahazt'i'go 'át'é. 'Áko daa shíí néeláq' béeso yah 'aná-hátdaas dooleet'ē 'akon.

'Índa tējinígíí 'ákónáánát'é 'akon. Bini'dii diné bá 'aq 'ályaago t'áa bí hada'agéedgo yá dah yinéetgo níléi kin dah naazhjaag'óó béeso bee 'ál'í 'akon. 'Áko béeso bee t'áq' 'anání-déeh dooleet níhííjii. Jó 'éi Bilagáana'í 'éi "Royalty" yíni 'akon. 'Áájí kót'éego nináhi-nidéeh. Jó kóq ndahazt'i'go 'át'é.

'Aadóo níléi tó hadaasgeed danilígóo da 'akon, jó t'áa 'éi da'atah nahalin danil' 'akon 'áádéé' "resource" haz'áq'í. Ha'át'íi da bee yáál ndidoot'áát haz'áq'í 'akon. Kóoní da dahonít'i'go 'át'é ndi doo nihá baa hwiinít'íi da. Doo nihá náas kólnéeh da. Ha'át'íi lá baa na'aldeeh lá? Doo baa na'aldeehí daji 'át'é. T'óó ha'át'ééji' lá naalyéhé yá sidáhi habínáádi'doodzi' lá, díí t'éiyá k'ad bíyáatih. 'Áko díí t'éiyá k'ad ts'ídá t'áa 'awotí bee bi-dazhdiilkaal. Kóoní yee' kónéeláq' 'áhoo-t'éé dooleet, kónéeláq'go haz'áq' ndi ts'ídá t'áátáháji' t'éiyá diné dayídeelt'a' nahalin. 'Éi nee' bini' 'ákódajít'é. Jó díidígíí t'éiyá k'ad baa ntsídaahkees dooleet diné noh'íinii, 'índa Bilagáana noh'íjii diné bich'o nohnígo ntséhkeesii jó k'ad kót'é 'íshjáq. Díí shá béédaatniih dooleet.

LET THE CHAIRMAN BE A WESTERN NAVAHO

By Maxwell Yazzie, Councilman, Tuba City, Arizona

The time has again come for election of the leaders of the people. This fact is being mentioned now at the Tuba City meetings, and we hear that the matter is being discussed in the surrounding country. There have been some candidates mentioned from the eastern side of the reservation, from Crownpoint, Tohatchi and Fort Defiance. So we know that people over there are discussing the matter of who should be the next Chairman. Even so, the people from Crownpoint are divided in their opinion it would seem. Since they are divided in their opinion it is indefinite, and it will become clear only when they decide on a candidate.

It has always been the case that men selected for any type of chairmanship, for council membership, and for Chairmon of the Council, have come from the eastern side of the reservation. As far as I can see, this has never born any fruit. No doubt when they ran for office they received votes on the basis of their campaign promises. But alas, they failed to fulfill these.

The present Tribal Council fails in connection with the resolutions it passes. Some time after a resolution is passed and the Councilmen return home, the resolution comes out again in a changed form. In this connection, several months ago there was a resolution regarding traders. But alas, when it came back it certainly wasn't the way it was originally. It was a far cry from the way we had it; and they must have fixed it to suit themselves.

With a Chairman that can stand on his own feet and think for himself resolutions will go through in their original form because he will insist on it. Things approved here will be approved there (in Washington) in their original form. There will be no changes following a delay, which is a bad system.

What Mrs. Neil, the lady from over toward Crown Point, said is very true. She said that a person should be selected for Chairman who speaks both English and Navaho fluently. Then matters can be effectively handled. Whatever (the Council) passes becomes law for us. There should be no more of this business of changing things after they have been passed. Whoever allows such things to occur is not standing on his own feet. That's what Mrs. Neil says, and it is true.

The Council will soon be up for reelection, and over here on the west side we already know who we are going to

put into office. But we're going to withhold the name of our candidate for Chairman for the time being.

The one who is aspiring to that office is busy campaigning. When the campaigning gets to moving everywhere, then the men whom we are pushing for candidates will become known. At that time our candidate for Chairman will set forth his platform and will tell how he plans to proceed for his people when elected. Everyone is concerned with who will be our next Chairman. Candidates from the east side have been mentioned, but that's all right. We'll mention ours later. We'll name our candidate to run against you on the east.

You all know that since the origin of the Tribal Council several years ago, all of the major offices of that Council have come from the area of Fort Defiance. As a result it has always been one-sided. So now people are asking for the election of a Chairman from the west side. And that is what is going to happen.

There's a lot of talk going on around us. And meetings are being held in connection with the Council. We get together up here at Tuba City. Even though our meetings are being called by us who are the Councilmen, they attract several types of people. A great many educated young men attend, as well as many older men who are good thinkers. They are discussing the matter of getting all of the people back on the same path. At present those who are ahead are those who have livestock permits. Provision should be made whereby those who have no livestock permit, those who have only a small number of stock, and those who have no means for making a livelihood can catch up again with those who are ahead. That's our plan over here. Only one thing will bring this about, and that one thing is education. Only when all of those who, at present, are the under-privileged have gained an education can they catch up with those who have livestock permits. They ask in vain for livestock permits; they ask to make a living out of the land itself, then he will carry a permit for the land. With that he will catch up. This is what they are discussing over here.

Then there is another group of people, the veterans, of which there are many. They are highly confused in their thinking. They ask in vain for livestock permits; they ask in vain for GI loans from the outside, but they fail in both. They try without success. They cannot get the loans because they are told that they are wards of the government. So this represents another problem. Something should be done for the veterans; money could easily be appropriated for them, but this has been something that has been overlooked.

These are things that the coming Council must concern itself with, I feel that if we place in office a man from the west side he will do something for the veterans. There will be a resolution concerning them. The matter of loans to veterans will be vigorously taken up. That will be the platform of the western candidate. The people on the west desire this.

And another thing, which affects both the Navahos and the white people of Arizona, is that river known as the Son Juan which starts up in the La Plata Mountains, and flows through Shiprock and on down here. There is a number of tributaries flowing into it, which increases its size as it goes along. According to law, it is said that the reservation boundary line follows a course down the middle of the river bed. Therefore, half of the water belongs to us. And this constitutes one of our main problems. And the State of Arizona is concerned with this problem, along with us. Since they have found no solution for their water problem, we are likewise in a position of not knowing what course to take in the matter. We often wonder how much this lawyer that we hired knows about the water problem we face. We have heard that he was working for their (i.e. the California) side. We have spent a lot of money in retaining him, and he has a contract covering a certain number of years. So why hasn't he clarified this matter to us? Let him set us straight on this water question. It would appear that we have a very definite interest in this river. So we want the matter clarified, and kept in the open through its being contained in a document. He's a good lawyer, but no one knows about him (i.e. which side he is on, what he is doing, etc.). What is he doing for us? We do not know what he is really about. Let this be brought out in the open for us so we will know. Our Chairman should take the matter up and ask the lawyer to clarify it for us.

And another item. On this land of ours there are considerable natural resources. There are reports of these things, and men are looking for them. People are looking for various things, we don't know what—metals perhaps. And perhaps there are many metal deposits in the land on which we live. But we have no one to process them for us. There seems to be some law against development of

BÉESO 'ADA'IIS'NILII DAA NÉELÁ'GÓO BEE LA' DAHOODZAA?

By Joe Lee—Lukachukai, Arizona

Tségahoodzání dóo nihinant'a'í danoh'í-nígíí, 'atkéé' dnootqadígíí, díkwíigo shíí bá nisooz'í nahalingo nihinant'a'í danoh'í. Na'-aldloosh naagháájí bina'anishgi, 'índa ch'il naagháájí bina'anishgi binant'a'í danoh'íinii jó 'éi nanihídishkid. 'Áadóo 'índa díí béeso 'a'ii'níí biniyé nahisootánígíí nanihídishkid. Díí na'ídishkidígíí nát'áq'go bee nihi' ndahodoo'ni. Háálá doo nihi' bééhózin da. Díí naaltsoos Naabeehó bizaad bee hahinidéhígíí biyi' dóo nát'áq' bee nihi' ndahodoo'ni. 'Adahwiis'áagóo t'áa 'altso doo nihi' bééhózin-ígíí nihi' béédahodoozjii. 'Éi baa nanihídishkid. Díkwíí shíí 'atkéé' sinilgo bina'ídídeeshkií.

1. Díí k'ad béeso 'a'ii'níí wolyéhígíí 'adahwiis'áagóo béeso nihada'iis'nilii haa néeláq'-go, díkwíigo bee hasht'e dahoodzaa? Ha'á-t'íi bee 'a' daoolaa? Jó 'éi binanihídishkid. Kodóo t'áa hazhó'ó béeso 'a'ii'níí ha'níigo bich'i' hááhiniijah. 'Áko ndi díí k'ad ts'ídá t'áadoo le'é bee dahóloonii, jó 'éi t'éiyá 'agháago béeso bada'ii'níí lá. Kót'éego dadii-ts'a'. 'Áko biljii' dahóloonii, bibéegashii dahóloonii, bibéeso dahóloonii, jó 'éidi béeso bada'ii'níí, 'éi t'éiyá, jó kót'éego dadii-ts'a'. 'Ákohgo níléidéé' hastóí, 'índa sánii daa shíí néeláq' haljii' dahóloq' nt'éé. Dibé, 'índa bée-gashii bee dahóloq' nt'éé. Jó 'éi k'ad 'adají-din 'ákódajít'éhéni'. 'Áko k'ad baa ntsáhá-keesgo t'áadoo la' bee 'a' dajiilaai da lá hwiinidzin k'ad. 'Ákónéeláq' dahaljii' nt'éé' lá ndi. Bée-gashii miil bíghahgo da dahaljii' ní-t'éé' lá ndi. T'áadoo bee 'a' dajiilaai da lá. 'Áko t'óó bitsásk'eh nahaz'á. 'Éi la' kót'éego haa ntsídeikees.

'Áko shí k'ad baa ntséskeesgo díí k'ad diné baa dahojoo'ba'í yígíí, t'áadoo le'é bee 'ádaadinii béeso bada'ii'níígo la' 'éiyá t'áadoo le'é yee 'a' deidoolíí. Háálá 'éi bee bich'i' 'aná-

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such plants, or else we are not entitled to such. There would seem to be some hindrance. We are informed concerning the timber. And a great deal of money comes in from the sawmill. I wonder if there would be any possibility of a man being sent by the government for the purpose of development of natural resources prospecting and the like, and take charge of money from these sources. And he would then provide employment for Navahos.

This white man would only have the responsibility of supervision. Since this matter has not been taken up for us things merely stand as they are. We are merely walking about on these valuable things. Much is merely washed away by water. Some of the trees merely rot away. The only income we get is from the single sawmill we have. Another one could easily be established over at the foot of Chushka Mountain which is the summit of Tohatchi Mountain. A large income could come from all these industries.

And the same applies to coal. Let coal mines be opened up to provide employment for Navahos, and let offices be established in surrounding towns for the sale of the product. Then money will come back to our Tribal Funds in terms of what the white people call royalties.

Then also, there are matters like irrigation to be taken up, as resources. Anything that money can be made from. There are things like these, but they are not taken up for us. They're not exploited. What is being done? I don't think anything is being done. All that the present Tribal Council is doing is picking on the traders. That's their main concern. There are many other things to be taken up, but they merely keep at this one thing. Let them be that way, if they insist.

Think about these matters I have mentioned, you Navahos, and you white people who are friends of the Navaho. Remember what I have said.

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hóót'i'ii, 'índa yik'ee ti'hoonihii yik'ehgo yaa ntsékeesgo béeso ba'i'nilii daa shíí néeláq'go yee ła' yidoolíí. Bikéyah da daa shíí níftso go yee ła' yidoolíí. Ko ła' 'át'éego baa ntsé-kees.

Béeso 'a'iyíniílii nił shíí bééhózin. Daa néeláq'góo bee ła' dahoodzaa? Ts'ídá yá'a-t'éehgo bee ła' hoodzaagi, jó 'éi binanídishkid. Jó kodóo 'éi bidáhonoonígo baa ntsidei-kees. 'Éi baqgo binanídishkid. Díí k'ad ni-haa hojobá'i daniidlinígíí, t'áadoo le'é nihee 'ádaadinígíí, t'íí t'éiyá t'áa naakíhí dah dayí-nídlósígíí, jó 'éi 'ádadii'ni. Haa shíí néeláq' 'ákót'éego ntsiikees; daa shíí nídláq' 'ákót'éego baa yádeiltili'go 'át'é.

2. Dibé ch'il bił 'at'ch'i' siláago bee níhól-níhígíí 'éi k'ad nanídishkid. Daa lá yit'éé lá 'atdó'. Jó 'éi 'atdó' doo nihił béédahózin da. 'Éi baq bina'idishkid. Jó 'éi k'ad díí t'íí t'áa naakíhí dah dayíniídlósígíí t'íí 'atdó'góo doo nihá da'at'chozh da. Dibé nihee 'ádaadin. T'áa-doo nihá da'at'chozh da. Keehaigóo 'índa keeshíí'góo, jó 'éi nihee 'ádaadin. 'Éidígíí, jó 'akonee', 'ádadii'ni. Díí k'ad t'íí 'atdó'góo doo nihił' 'at'chozhígíí, díí k'ad 'aná'ázt'i' góne' t'éiyá nihił' da'at'chozh. 'Áko t'áadoo nihá da'at'chozhígíí, 'éi lá daa niit'ée dooleet lá? T'áa daats'i ha'at'éhégo da nihá ch'íhóót'i'? Jó binanídishkid.

Díí k'ad dibé da neeznáá, 'índa 'ashdla' da 'ádingo bitsásk'eh góne' t'íí da 'azhdoolósígíí bee daats'i haz'á? 'Índa t'íí naaki da 'ádingo bitsásk'eh góne' dibé 'azhdooníí'gíí t'áa daats'i bee haz'á? 'Éi dó' binanídishkid. Na'al-dloosh bee níhólníhii 'éi nanídishkid.

'Índa na'alldloosh binaaltsoos bee haz'áa-nii díí k'ad t'óo yah 'anídahinidéhígíí, 'éi lá 'atdó' t'óo sinilgo bił nihił' 'ólta'. 'Éi lá 'atdó' haa yit'éé lá? 'Índa naaltsoos baq' 'ádahoodíí' t'óo yah 'anídahinidéhé. Jó 'éi 'atdó' bił nihił' 'ólta'. 'Áko baa ntsidei-keesgo ts'ídá la' t'áa 'át'é choo'íigo la' yá'a-t'éeh dooleet yéeni' dadii'ni 'atdó'. Chodeiil-'íigo la' yá'at'éeh dooleet yéeni'. Choidool-'íí' daa shíí néeláq'. Kót'éego 'át'é. Kót'éego baa ntsideiikeesgo 'át'é 'akon. 'Índa naaltsoos doo choini'íi da lá, t'óo níłak'ee háádooltsos danihi'di'ni, jó 'éi 'atdó' 'ákót'é. 'Áko ts'ídá 'atso diné choyool'íigo la' yá'a-t'ééh. Kwe'é lá haa yit'éé lá? Jó 'atdó' bi-na'idishkid. 'Aadóo jó 'akonee', ts'ídá t'áat'á'i niidzínigo t'áadoo choo'íi' daa shíí nídláq' 'adahwiis'áagóo, danihighangóo. Diné 'ádí-'oh neel'áanii daa shíí néeláq'. 'Ákót'éego 'ániit'éego 'át'é. 'Áko kodóo nihá yáti'go shíí ts'ídá t'áa 'ániiltso 'ahiniilt'éego, t'áa 'ániiltso t'áadoo le'é nihee hólógo shíí nihá yáda-jíłti'. Kodi nihitaa haazt'i'go 'éi doo 'ákót'é dago 'át'é. Nihitsíí'ke'é danilíinii naanish bá hólógo laanaa dadii'ni. Naanish nihá hólógo laanaa daniidzin. Díí k'óo nihikeyah bikáa'góo hastáqadi tsin sitá da 'ánizahgóo naanish nihá hodooleet, jó kót'éego baa ntsideiikees. Díí k'ad béesh da daha'nígo t'áadoo le'é nihikeyah bii' dahólónígíí, 'índa tók'í da 'ádaa-t'éii binda'anishgo 'akooní naanish nihá da-hólógo laanaa daniidzin.

Díí k'ad nanihidéetkidígíí nát'áq' bee nihił ndahodoolnih. 'Adahwiis'áagóo shíí t'áa 'atso go 'ákót'é danízin.

WHAT DO WE GET FROM TRIBAL LOANS?

The staff over at Window Rock are our leaders. We want to ask a question of you who are in charge of livestock and range, and we have a question to ask you who are in charge of tribal loans. Give me a reply on these questions that I am asking, for we do not know.

NIHIDZIIL 'AHÉENINILIGII

By Frank B. Harvey—Lukachukai, Arizona

Naabeehó bizaad bee 'ak'e'eshchíigo Bilagáana bizaad bił 'ahaqh sinilgo naaltsoos bee hahinidéhígíí t'áa 'áhoołts'íisigo biyi'gi ha-deesdzih. Ts'ídá t'áa 'ániiltso nihidéet'i'ii, ts'ídá t'áa 'ániiltso bik'ehgo hinii'náanii bee hadeesdzih. 'Éi díí jígóo biniit'a díníil'eezgo binahjii' k'ee'q'q niit'íí.

Ła'a jii da shíí t'óo nihá nááhodoonih łeh. Bilagáanaadéé' yee na'ak'í tsidaat'keesgo. Ha'at'íi lá Naabeehó t'áa 'áko kwe'é shíká 'i'doolwoł níigo yilwoł łeh. 'Índa kwe'é kónáána-t'ée dooleet níigo Wáashindoongóo naaltsoos 'ayiiniit' łeh. Jó 'éidígíí 'akwii nihił ch'ídeesh-

Answer us in this Navaho language newspaper. Everywhere we can find out about things that we do not know. That's why I am asking several questions.

1. You people everywhere, how many of you have secured tribal loans? And what did you accomplish with them? I am asking you that. They say that there is a lot of money for loans, so we want to go after it. However, I understand that the well-to-do people are getting the majority of the loans. That's what we hear. We hear that the people who already have livestock, cattle and money are the ones getting the loans. Formerly a lot of people had livestock. They had sheep and cattle. But those people are now gone. As we look at it now, they never did accomplish anything with their wealth. Even though they had a great deal of livestock, a thousand cattle perhaps, they never did accomplish anything. All we see now are the vestiges of this former condition. And this is the way we consider those people.

I think that these present-day poor people will indeed do something with the loan money. These people know what trouble and hardship are, and they will know how to accomplish something with the loan money. They might make some big development on their land.

You in charge of loans can answer the question of how many people got loans, and what they accomplished with them. Give us an example of the most outstanding achievement resulting from a loan. We are all wishing that we could get one. That's why I am asking you about the matter. Those of us who are poor; those of us who have nothing; those of us who have but two horses, we are the ones who are asking. Many of us are thinking along the same lines.

2. You who are in charge of livestock and range, I want to ask you something about which I am wondering likewise. It too is something that we do not know about, and that is why I am asking. Those of us who have only two horses are not allowed to turn them onto the range to graze. We have no sheep; we have nothing at all that grazes. We have neither winter nor summer range. We are the ones who are speaking. Since our stock cannot graze on the range, it has to graze in pastures. Now what about us who have no livestock (outside of the couple of horses for which we do not need permits)? Is there any chance for us (to get livestock, or to somehow make a living)?

If we are under our sheep permits by 5 or 10 head can we put horses in their place? And if we are under by two horses, can we put sheep in their stead? I'm asking about that too, of you who are in charge of livestock.

And livestock permits which have been turned in (to the District Supervisor), are these still being counted against the carrying capacity of our range (despite the fact that they are not in use)? How about that too? All those permits which are merely turned in as a result of the death of the owner, or for other cause, are they counted? It is our feeling that all these permits should be used. There are lots of people who would use them. We are told that we do not use our permits, so they are taken from us. It would be best if all of these otherwise unused permits be used constantly. How about this? Many of our people have no income at all. There are many who are not self-supporting. In reports we are described as being all alike, and as all having what we need. If one comes among us he will see that these reports are incorrect. We wish that there were jobs for our young men, and for us. We wish we had jobs right here, within a distance of, say, six miles from our homes. We wish we had jobs in connection with mineral and oil developments on our land.

Give us an answer to these questions I have asked. Maybe you people everywhere would like answers to similar questions.

'áat. Bee nihádazhdoolnih shíí ndi.

Dagáq' Wáashindoongóo nda'asdee' Béesh baq' dah naaznili ła' 'ákóq' tádadoo-kai. 'Índa ła' 'ákóq' ndasookhai, diné binant'a'i danohíinii. 'Áko 'áadi 'agha'diit'aa-hii nilíinii nihił ch'íhoní'q. Jiní jiní, jó t'óo kót'éhégo dei'ni.

Hádáq' shíí híléi Hwéeldi hoolyéedéé' dah nda'dii'nánéedáq' bee 'ahada'deest'ánígíí, naaltsoos sání dabiidii'nínígíí, doo 'éi bikáa' yisdzohii, díí doo 'éi 'at'ée da. Níwohdi, t'q nááhaidáq', náhást'ediin dóo ba'aan 'áadi yihahígíí biyi'di Bilagáana bee bił 'at'gha'deet'q jiní. Naabeehó 'aha'deet'q jiní Bilagáana yił. Jó kót'éego dasidiits'áq'. 'Áko 'éidígíí nihił Naabeehó nihi'di'níinii nihihahagha' bee yíniitq' nahalin. 'Iyisíí bá dah yiilyéet nahalin. Díí k'ad tádííin dah yiltsosgi. Dah ndiilyéeh wolyéii dah yiilyéetgi, 'índa kodóo kóji' 'ee hólóonii bee niłdzilii, 'índa díí k'ad nihił' naazniliígíí nihiyiin bidadiit'i'go 'ahééninil. Hádáq' shíí 'ákót'éego 'ályaa. 'Áko 'éi Naabeehó bibeehaz'áanii nil' nahalingo bá niilyáa lá. Jó kót'éego baa dahojilne'.

'Áko 'éidígíí bee ha'oodzi' lá 'akon. 'Éi díí Naabeehó bidziil 'ahéén'ánígíí 'akóníłtso-go bídeet'i', jó kót'é nahalingo bee 'aha'deet'q lá 'akon, 'íidáq'. Jó 'áko ndi díí jii 'éi doo 'ákót'ée da. Díí jii t'áa lá 'aaníí nihił' t'áa 'ákót'ée ndi ni. Bee k'ee'q'q yiildah díí tádí-díin dabiidii'nínígíí. 'Índa dah ndiilyéeh daolyéii da. Sodizin, 'índa sin da. Jó 'éi t'áa 'áadi 'ahéedaat'i'. 'Áko ndi nihił doo 'áadi 'ahéehiniidlaa da.

'Áko t'ah wóshch'ishdi bee 'ahanáadazh'-deest'ánígíí, Hwéeldi dóo dah nda'dii'nánígíí jó 'akon. Tséhootsoo' t'éiyá dazhdójiigo hastóí yéé, 'índa Dziłjiiin, 'índa Tséyi', 'índa tooh. Díí t'éiyá dazhdójiigo 'aadéé' hwéeda'iisnii'. Kwii ninádajiiskai dóo táadajooskai. Tséyi' góyaa 'ajíidéel silíí'. 'Aadóo bikáa' háájíí-déel nahalin silíí' dóo híléi dazhdójiíhégóo. Da'niłts'áq'góo 'adajizdéel silíí'. Jó kódzaa.

'Áko t'áadoo híléi dził naaznileedi ninádzá-hi da lá 'akon. Biniinaago 'áadi doo Naabeehó bináhásdzo da. Díí dazhdójiíhégé t'áa 'ákódigo nihá 'ahééhodeenii' lá, 'akon. 'Áko k'ad baa ntsáhákeesgo, t'áa 'íidáq' hastóí yéé dahóyágo ts'ídá t'áa híléi dahózhíhégé t'áa 'áadi nihá naazdáago dashq' haa yit'éé nt'ée'. Jó t'óo kót'éego baa ntsideiikees ła' nisiidzi' 'akon.

'Áko díí k'ad t'íidhígo, kónishéígo haz'á-nígíí 'áajj' 'anéiidéligíí k'ad doo 'asohodoo-béézhgóo k'ee'q'q niit'íí. Hastádiin dóo ba'aan díkwíidi miil shíí nołt'é danihiinígo Bilagáana ch'éedahojit'ááh. 'Áko ndi doo biza-hodichaandi k'ee'q'q niit'íí'go 'át'é 'akon.

Łahda shíí 'anáadeizhnidzin łeh Bilagáana, Naabeehó wolyéii ha'at'íi lá yee k'ee'q'q noot'íí lá dazhnizin shíí łeh. 'Áadóo 'anáadanihidi'ni łeh, Naabeehó wolyéi jéi 'ádijih t'éiyá boot'sił, jó dajinił łeh 'akon. 'Éish t'áa 'akwíi jii nihoogháq'í? Haa shíí nízah niná-hálzhishgo 'índa 'ákódaat'éhígíí nihił' i hoyiileeh. 'Áko 'éi t'éiyá 'agha' 'ániłtso nahalingo bee nihaq' dah haz'áqgo bee nihá yáti'. 'Áko ndi doo shíí 'ákót'ée da kodóo daníil'íigo. Bee niildzilii, bik'ehgo náas yikahii, bik'ehgo náas 'ayoodiit'ii t'ahdii nihihagan bii' naazlá 'akon. Jó 'éidígíí bik'ehgo 'q'q niit'íí. Tá-dídiin, 'índa nihihahagha' siláagi. Nihisodizin naat'ígi. Jó 'éi t'éiyá bik'ehgo 'ániit'é nahalin díí Naabeehó niidlinii.

'Áko 'adahwiis'áagóo t'áa 'ánółtso 'ákót'éego nihił bééhózin. Háishq' doo 'hózhógo

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naasháa dooleet," nígo sodilzin da 'akon. Ts'ídá t'áá 'áníltsó 'ákódadíí'ní 'akon. T'áá náhidíí'nééh bik'eh. 'Índa t'áá da'iidííh bik'eh. Jó díidígíí bee 'át'é 'akon. 'Éí bąągo k'ad baa ntsídaahkees dooleet. Haa lá yit'éego 'áníí lá 'agha'diit'aahii. Haalá yit'éego nihá yaa ntsékeesgo 'áníí lá. Kodi kót'éé ní-t'éé' lá. Haa 'ishą' hastóí danoh'íinii, Hózhóǵí t'áadoo le'égóó nihíł 'éédahózinii bee 'ałkéé' ninohkááh. 'Áko díkwínółt'é da, t'áá lá 'aaníí jini ni dadohníigo nihahane' nilíinii, nihisodizin nilíinii, sin béédahonohsinii bee 'ałkéé' ninohkaigo. t'áá haa 'át'é. dooleet. Doo shíł káyah 'akóníłtsogo nihaa ndadoot'áał da ndi. Jó 'áko ndi t'áá ha'át'éhégo da 'éí 'aadi chodajool'ínígíí Bilagáana t'áá ha'át'éhégo da bee nihaa ntsídajizkees dooleet. Jó kódeiniidzin ła'. Shí kwíinisingo 'ádíshní. 'Éí bąą jó 'akon 'adahwiis'áágóó 'eii béesh bąąh dah naaznilí danoh'íinii, táá' naaznilí danoh'íinii, hózhóǵí naat'ááh danoh'íinii t'áá 'ánółtso díí baa ntsídaahkees. Łahgo díí nihá bik'eh 'á-hoolyaa nahalinígíí bee 'ałkéé' ninohkááh t'áá háá góne' da. T'áá lá 'aaníí 'áadi nihidziil naaznil jini ni dadohníigo bee naaltsoos hada-doohłáago haa yit'éego bik'í yá hodoot'ih.

Jó 'ákónihí'di'níí lá 'akon. 'Íshjǫǫ shǫ́ t'áa daats'í 'aaníí. 'Áadi hooghan 'ahééní'ǫǫ r̥t'ée'. 'Áadi táchééh 'ahééní'ǫǫ r̥t'ée'. 'Inda dzit'leezh wolyéii da 'áadi 'ádaal'íí daha'níigo baa dahane'. 'Íshjǫǫ shǫ́ díkwílt'é bił bée-dahózin jó nihitníí lá Bilagáanadéé'. Jó 'áko t'óó 'ahonohyóí nihit bée-dahózin, kót'éego bee nihaa ntséskees, sáanii, hastóí, 'inda tsít-kéí yá'át'éehgo ntsídaakesii. Kót'éego ła'ba'át'chíní yee yá naazí nahalin. Díí jǫǫgóó 'índahool'ǫǫ' danilíinii shǫ́ 'ákót'é 'akon. Jó kót'éego nihaa ntséskeesgo 'eidííǫ́í 'áát'dishní 'akon. 'Áko t'áa nihit bée-dahózin dooleek.

Tó Naneesdzídi t'óo nihich'í' ch'et'á dąą-
dąą'. 'Áko 'ákwií shínááł díkwínółt'é shíí baa
ch'ídahosoo'ąą ni'. T'áa nihí nihinahagha
niliinii, t'áa nihí nihaha'niih niliinii, 'éi t'áa
bíyó bee 'ahídísínóodah ni'. Jó 'áko doo bee
'ałkék'k'e doohkai da, 'akon. T'áa lá 'aaníí
shí koji naayée'ee wolyéii k'ehgo kót'éego sha-
hane' ndi tádííin t'áa dishní 'akon. Dóo dah
ńdiilyééh t'áa dah yishtéék. Dziilígíí t'áa yí-
nishí. T'áa 'ádi sisodizin naazt'i'. Dóo t'áa
'ádi shiyiin naazt'i'. Jó dadohníi dooleet dí-
kwínółt'é shíí 'ákót'éego bee 'ałkéé' ndooh-
kah. Yéęni' k'ad 'éi t'óo bee da'ahidohdláash
nahalingo bee hadasoohdzii' ni'. }

K'adígíí hazhó'ó baa ntsínáadadzókeesgo ha'át'éego da 'ánáádajódle' laanaa. Shí la kodóó 'ákót'éego nihá baa ntséskeesgo 'ánihi-dishní 'akon 'ałtah 'áásjı́łóó. Háálá baa hasti' díí tádídíín wolyéii sı́łtsoozgi. T'áa bąqhági 'át'éego 'ádoólnı́łgi baa hasti'. 'Índa sodizi-nígíí t'áa 'ákót'é. 'Índa sinígíí t'áa 'ákót'é. Jó 'áko nihidziilígíí t'áa dayínı́ıjı́ dooleeł. T'áa biyaa 'ahool'áadi. 'áádęę' t'áa hı́'át'ı́ da ndi-diilyééł. T'áa 'áádóó bik'é 'ı́'diilnah. 'Áadi naaznilígíí bik'ehgo 'akon. Jó kódeiniidzingó 'át'é. 'Éí bąq 'akwe'ı́gi hazhó'ó-bee 'ahı́ da hołne'go yá'át'ééh. Ha'át'éegi da ahínı́daoh-kahgóó bee ahı́ dahołne'. Dabı́jı́ı́góó, daha-táálgóó, 'índa 'átah nda'aleehgóó da. Doósh dó' nihı́ béédahózingóó 'ánihidishníí lá sáa-nı́, 'índa hastóı́ nohłı́nı́ı.

'Inda bee dah dayínóhtëii, 'azhǵ ǵahji' ni-
haa náádiilyáa ndi, dibé wolyéii, jó t'áa 'éi bee
náás deeshjaa'i, t'áa 'éi bee k'ee'qǵ ndínéel-
t'áanii jó 'éi 'át'é. 'Akonee' t'áa 'éi bee nihá
hodooznih 'atódó. Jó 'éi 'ákódaat'é nahalin-

OUR ENCIRCLING MOUNTAINS

I want to place an article in the Navaho language newspaper. The matter about which I speak really concerns us all. I'll deal with something in accord with which we all live. It is our support, and it forms the basis of our increase.

There are times when people do not like us Navahos, from the white man's point of view. They say that those Navahos are always running to ask for help. And the Navahos write letters to Washington. I want to bring this matter up, even though they may not like it.

Last spring a group went to Washington. Some of the Councilmen went there, and some of you who are leaders of the people went. You remember what the lawyer brought out to you while you were there.

This matter with which I am going to deal here is not contained in the Treaty of 1868. Still previous to that period, about 90 years ago, a treaty was made with the white people. We have heard about that matter. What I am going to speak about is something that the Navahos have in connection with their ceremonies. It is the foundation of our wealth. The pollen and the medicine bundle that are held up; our wealth and our security. They are connected with our encircling mountains, referred to in our songs. This was established long ago, and it is tantamount to a code of laws for the Navaho tribe.

This was the matter that was brought up by the attorney. It would seem that, in this treaty, an area of a certain size within the encircling mountains was concerned. However, this stipulation does not hold today, although in our belief we still follow our religion. And in the medicine bundles, in the prayers and the songs, we follow the sacred mountains. But our people do not occupy the land out to these surrounding mountains.

There was another treaty, according to which we moved back from Fort Sumner, but the people mentioned only Fort Defiance, Black Mountain, Canyon de Chelly and the San Juan River as their homes. Since these were the only places they named, they were freed to go there. They were brought back to Fort Defiance, and from there they went on to their home areas. They moved down into Canyon de Chelly, and then later they moved up on top and went on to the places they called home. They went in different directions.

None of them went to the sacred mountains, and on that account the reservation didn't include those areas. The reservation was established only around the areas that were named by people as being their homes. If the old folks had been wise, and had they named the sacred mountains and then gone to these to live, we would have gotten more of our land back. Some of us think about the matter in that way.

And now in this little tiny area we moved back to we are increasing beyond all bounds. The white people point out that there are more than 60,000 of us. But that figure is a gross under-estimate.

Probably the white people sometimes wonder why it is that the Navahos increase so rapidly. They claim that the Navahós are dying right and left with tuberculosis. That isn't the only disease that is killing us every day. Only once in awhile does one of us die from that cause. But it is spoken of as being the chief cause of mortality among us. As we look at it, that doesn't appear to be true. That from which we derive our wealth, our strength and our ability to increase is still in our possession in our homes. These are the foundations of our increase: the pollen, our religion and our prayers. These things are basic to our existence.

Is there anyone who doesn't pray, saying, "I shall live with blessings?" We all say that when we arise in the morning and when we eat, and that's why we increase. So think about these things, and about what the attorney is really driving at. What is the thinking that really underlies what he said? You old men who know about Blessing Way, let's get together on this. You who know the stories, the prayers and the songs, get together and maybe we can get some results. Perhaps we'll not get all of this land back, but these white people who are using our former land might get to thinking about the matter for us and do something about it for us. Some of us desire that. So you Councilmen, Chapter Officers and leaders, think about this matter. Get together to put on paper the testimony showing that our sacred mountains are out there where they indeed are.

That's what we're told. Is it right? Our hogans

By Carl Brady—Lukachukai, Arizona

Díí k'ad 'azee'ál'í haz'áqgi, 'ats'íis baa 'á-háyq nilííí bee bihi'oh honee'ánigíí, kwe'é bee hadeesdzih. Díí k'ad bił kéehasht'íinii, sáa-ni, 'índa 'átchíní da t'áá 'aktso bee bich'í' 'a-náhóót'i'. Díkwíí nááhaidáq' shíí t'áá nabik'í yáti' lágo baa 'áhoniiíí'. 'Áko hastóí naa-t'áanii danilíinii t'óó yídínídah nahalingo hoolzhish. Cháalatsoh yéé, 'índa 'Adiits'a'ii Sání yéé da t'áá nihá yee háádaadziho hoolzhiih. 'Aadóó k'ad nihinant'a'í náádanidlínigíí t'áá 'ákót'éego yaa ndaat'í. 'Áko łahgóó t'áá 'átch'íídígo nihá be'elyaa silíí'. 'Áko t'áá 'íiyisíí t'áá yá'át'éehgo bee náás deekai silíí'.

Díkwíí shíí nááhaidáq' kwii Lók'a'jígai
hooleyéegi kin nihá niit'á. Biyi' 'azee'ál'íí doo-
leeť. Biyi' 'azee'íí'íní ła' nihá sidáa dooleeť
ha'níigo kin niit'á silíí'. 'Áko 'éí t'áadoo ha-
zhó'ó bee na'azhnish silíí' da. Hahgo lá t'áa
'íiyisíí chodoo'íí lá. Hahgo lá t'áa 'íiyisíí bi-
dziilgo chodeiil'íí dooleeť lá? Jó k'ad kót'éego
bee ntséskees.

Ha'át'éegi da 'ákót'éego ha'át'íhii da bee ha'adzihgo t'áá 'áko 'éi bi'oh honee'á ni, bée-so bá 'ádin ha'niih. Kót'éego t'áá 'áko bee nihich'í' ha'adzih. 'Áko kodóo bee ntsínáá-deiikeesgo t'áá 'íiyisíí díí 'azee'íí'íní danilí-nígíí t'áá ła' nihaa dòogááł. Jó ńláhgóó kin bá si'á.

Naaki náahaiidáq' dóo wóshdég' k'ad haa shíj' néeláq'di díi t'áadoo le'é ndaafnihi dani-
liinii bidziilgo nihaa deiníst'ijid. K'ad t'ah ndi
t'áa 'ákót'éego bił' ahaa yiikah nahalin. K'ad
kót'éego daníil'j. 'Áko t'áa doo 'asohodoo-
béézhgóo bik'ee 'ayaa nahalyiz nahalin niha'-
átchíní, 'índa nihizáanii da baqah dah daho-
yoo'aafgo. 'Ákwe'é baq'ádíshní. Yéigo nihi-
ch'j' 'anáhoót'i'go 'át'é.

Háádéé' shíí díí naaʼniih danilínii nihich'í' ndadiʼniih t'áá 'a'qq 'anáhoo'nííʼ bik'eh. Dees- k'aazgo, 'inda shíigo deesdoi ndi t'áá 'ákót'é, t'áá 'aa yinít'íí lá naaʼniih wolyéii. T'áá 'a- héeyííʼt'ééh lá. Jó 'ákwe'é baq 'ádíshní.

T'ah nahdée' 'éi t'áá kodóó chidí ła' nihá
si'áqá nt'ée'. 'Íidáqá' Bilagáana 'asdzání ła'
(Continued on page 7)

are still out there near those mountains. Our sweat-houses are still out there. And that's where they go to get the sacred mountain soil. The white people want to know how many of us know about these sacred mountains. I feel that a great many of you know about them, you old folks, and you young men who think straight. Some people use these as the basis for teaching their children. And those young men who learned the ceremonies know about these mountains.

This question was brought up at a meeting at Tuba City last spring. I heard several of you Navahos say something about the ceremonies connected with these things. In that short time you already showed that you were in disagreement with regard to our religion, and what you know about it. You weren't of one mind. But we can get together, and even though you are basing what you know on Enemy Monster Way, and point out what is included in that ceremony with reference to the pollen, the mountains, the medicine bundle, etc., someone else bases his knowledge on some other ceremony, and we can take the common elements on which we are all in agreement. Instead you start to argue.

I wish that you'd think it over and do something about it. For as I think of it, this matter of the ceremonies is precious. We cannot mess it up, neither the prayers nor the songs. We'll hold on to our sacred mountains. We'll get back something from their very base, and we'll live on it. So talk about these things at sings ceremonies and meetings. I'm talking about something with which you are all familiar.

Through these you had the things you had, although some of them, as the sheep, you lost. Even so it was through those ceremonies that we caused them to increase.

(Continued from page 6)

kwii nihá sidáago, t'óó kónízaháji' 'ákódzaa. 'Áko t'áá 'íiyisíí yá'át'ééh silj'í' nt'ée'. Yá'á-t'éehgo diné chodayoos'íjd.

Díí kwii j'í'ólta'ági 'átchíní t'óó 'ahayóí da'ólta'. K'ad baqah dah nahaz'áanii t'óó 'ahayóí shijéé'. T'óó ndanil'íj'íhgo k'ad kót'éego baa ndeikah. 'Áko náááh 'azee'ál'íj'í' d'í' d'í' bi'oh honee'á t'éiyá danihi'di'ni. 'Éí baq 'ádíshní. 'Áádóó béesh baqah dah naaznilí dajilíinii t'áá yéigo nihá nabik'í yádajit'í dooleet' yéeni' da-niidzin kodóó. 'Áa' lá t'áá nayik'í yádaakt'í ndi t'áá ch'ééh nahalinj'í t'éiyá 'aghá. 'Éí kót'éego yookkáát díí j'í'góó.

'Átk'idáq' k'óó t'áadoo le'é binda'azhnish. CCC wolyéego nda'azhnish. Díí kwii 'éí diné niidilíinii tseebíí niilt'éego chidítsoh ndeibqas nt'ée' 'íidáq' nda'anishgo. 'Íidáq' 'ákóó ni-deiilnishgo ha'át'íí shj'í First Aid wolyé jini, 'éí bídahool'aah danihi'di'niigo t'óó kónízaháji' bínanihidi'nitingo baa nisiikai. 'Áko t'áadoo hazhó'ó bídahwiil'áq' da silj'í. 'Éí náá'íí diné da 'áa' baqah dahoo'aahgo, diné niit'á'íhgo da tsxj'í'go bee yisdá hodoot'íh kwe'é biniyé bídahool'aah danihi'di'niigo baa nisiikai. Ndi t'óó k'asdaq' bídahool'á'ágo nihits'áq' 'ánás-zíjd.

'Áádóó wóshdégé' nááhodeeshzhiizhgo kwii sáanii 'áa' biniyé 'á'ah 'ánáánalyaa. 'Ákwii 'íidahool'aahgo díkwíí j'í náá'ásdilj'í. Ch'ééh yídaneedilj'ígo t'óó bits'áq' 'ánínáánászj'í. T'ah yónásídi bíhojool'áat laanaa ch'ééh daaní. 'Áko t'óó k'asdaq' yídahool'á'ágo bits'áq' ni' kónályaa. 'Áahgóó shj'í t'áá chodayoos'íjd 'Áahgóó shj'í t'áá dooda. 'Áko ndi t'áadoo hazhó'ó yídahool'áq' da, 'éí bee 'át'é. 'Áko 'éí t'áá nihich'í' hanáádoot'íh dadíí'ni 'át'dó. 'Ákódaat'éhígíí diné niit'á'íhgo 'á'átsé choo'íj'íhí bíhoo'aahii bíni' t'áá nihich'í' naat'í'go yá'á-t'ééh. Ha'át'íí da 'adínóot'í'ah nilíinii ts'ídá doo bééhózin da. 'Éí baq bíni' t'áá bídahwiil'aah dooleet.

Ch'ínílj'ígi t'ah 'azee'ál'í'néedáq' t'áá 'áajj' t'éiyá choda'il'íí nt'ée'. Jó 'éí k'ad 'ánászj'í. 'Áko 'éí t'ah doo 'aq' 'ánálnéeh da. 'Áádóó 'áhgóó 'azee'ádaal'íí ndi 'éí t'áá 'íiyisíí bich'í' danízaad dóó atíin ndahonit'í'a. Hasht'ísh dahaleehgo chidí doo dólyeed 'át'éé da. 'Éí baqgo t'áá kwii 'azee'ál'í' nihá 'áhodoolníí. Jó náá'íí kin t'áá bíni' si'á. 'Éí 'azee' nihá bih doojih. 'Áko t'áá 'áyidíj'í chodeil'íí dooleet. 'Áádóó 'índa díí diné niit'á'íhgo 'á'átsé choo'íj'íhí wolyéhígíí 'áádóó bínanihidi'niltin dooleet.

'Éé' neishoodii bi'éé' danineez dabidíí'ni, nííí 'éí kwii 'áa' bighan. 'Áko t'áá 'áhoo'ts'íí-sígo 'azee' 'áa' nihá yishjaa'. K'ad díkwíí shj'í náá'íí 'ákót'éego 'azee' nihá yishjaa'go. 'Áko ts'ídá t'áá 'áajj' t'éiyá dadéet'íí. T'áá yí-néel'ánígo yee nihíká 'análwo'. 'Áko ndi doo sih da nahalin. 'Áko díí k'ad 'azee'ál'í' nihá hodooléet'ígíí, 'índa 'azee'íí'íni 'áa' nihaa doogát'ígíí t'áá 'íiyisíí yéigo bee nihíká 'i' doolwo. 'Éí yínishkeedgo 'ádíshní. 'Azee'ál'íí'íí bi'í ho-nít'íí'íí bá 'aláqj'í' dah nisoodáíí 'éí náníhoosh-kqahgo 'ádíshní.

OUR HEALTH SERVICE IS INSUFFICIENT

I want to deal with the matter of our insufficient health services. My neighbors, the womenfolk and the children, all have their troubles. I've heard discussions regarding this matter of health for a number of years. Navaho leaders have made futile attempts to secure adequate health service. The former Big Charley and Chee Dodge took the subject up for us repeatedly, and over a considerable period of time. And our present leaders are discussing it in a similar manner. In some respects it has born limited fruit, and what has been achieved has been a benefit to us for as long as it lasted.

LÓK'A'JIGAIGI 'ÓLTA'IGÍÍ NÁÁS KÓDADIILNÍÍ

Díí k'ad 'ólta' haz'áqgi baa ntséskeesgi bee nihich'í' haasdzihi. Haa shj'í nízahdégé' 'ólta' deetz'í. Lók'a'jigai hoolyéegi j'í'ólta' dooleet ha'níigo bihodeest'á, kót'éego bee ha'oo-dzii'ni. Jó 'éí 'ádzaa. Nihá niit'á. Ch'óósh-dáq'áq' 'éé' neishoodii t'éiyá bá 'ólta'. 'Áádóó wóshdégé' Wáashindoon néidiilá. Jó 'éí k'ad díí j'í'góó nihá yit'íh.

'Ákohgo haa shj'í néelt'e'go bá da'ólta'í nihá ndaneesdá. 'Áko 'áa' t'áadoo náás kóda-yiilaa da. 'Áa' t'áá nihá náás kódayiilaa t'áá 'á'áts'íisígo. Díí k'adígíí 'índa 'aak'eed dóó wóshdégé' t'áá 'íiyisíí t'áá yá'át'ééh nahalingo 'ólta' nihá náadeetz'í. Díí k'ad bá'ólta'í 'áa'

Several years ago over here at Lukachukai a building was erected as a dispensary for us. The building was put up, and we were told that a doctor would be stationed here for us. But it didn't last long as a dispensary. We are wondering when this building is to be used. When will we make full use of it?

Whenever people inquire about something like this which is insufficient to their needs, the answer is always to the effect that there is no money available for it. That's the kind of an answer we usually get. As we again consider this matter, we really want a doctor to come here. His house is here waiting for him.

During the past two years there has been a large number of cases of serious disease among us, and diseases of these types are still a threat to us. It is a very frightening thing when a person's children or his womenfolk are so stricken.

We do not know where these diseases come from; they appear to be here all the year around. In the cold of winter, and in the heat of summer these diseases are still attacking people. They're continuous.

At one time we were provided with an ambulance, and a nurse was stationed here for us. That lasted only a little while, but everything went fine while it lasted. The people made good use of it.

There are many children in school here at the day school, and there are many of them who are sick. We can do nothing but go to visit them. The Medical Service reported that it was lacking in everything. We want our Councilmen to really take this matter up. They have taken the matter up, but they cannot make any progress on it. That's the present status of the matter.

Some time ago there was a work project here called the CCC. During the time when that work was going on, there were eight of us from over here who were truck drivers. We were told to take something called First Aid, so we were given a short course in this subject. However, it was so short that we didn't learn much. We were taught how to give first aid to a sick or injured person. But just about the time we were getting a grasp on what was being taught, the course was over.

Later on some of the womenfolk were brought together. They studied the same course for several days. They were greatly interested in it, but it did no good because it ended too quickly. They all say that they wish they could learn more about this subject. Just about the time they were getting a grasp on this course it was snatched away from them. They may have used some of the things they learned, and some they probably didn't use. However, they didn't learn much. We want that First Aid course reinstated. One can never tell when an accident may strike, so let's learn First Aid.

When there was a hospital at Chinle, we made use of it. Now that's gone. It hasn't been reopened. Hospitals elsewhere are far away over bad roads, and when they are muddy a car cannot get through. So for that reason we want a hospital built right here. There is a building just standing here unused. We want it to be stocked with medicine for us. Then we won't have to go far for medical aid. And let a course in first aid to the injured be given to us.

There is a Catholic priest over here, and he keeps a little medicine for us. He has been doing this for us for a number of years. So we always have to count on his little supply. He gives us all the help he can, but it's a hopeless matter. A dispensary and a doctor for us would be a real help. I am asking for that. I am begging this of the head of the Navaho Medical Service.

nihaa náánádzáhígíí jó 'éí 'át'é. 'Éí t'áá 'á'ah kwii sidáá nt'ée'. 'Éí nihaa nádzáá dóó t'áá bíyó nihá náyiyíí'na' nahalingo baa ntséskees.

'Áádóó díí k'ad bá'ólta'í nihaa nádzáhígíí da'ahijoogá'áq'áq' náá'íí tó yónaanídi siláago binant'a'í nilj'í nt'ée'. Jó 'akon 'éí haa shj'í nízahgo bi'í 'ééhózin. Dooshq' 'asohodoo-béézhgóó bi'í 'ééhoozin. 'Éidíí'íí bik'ehgo niha'átchíní nihá neinitin. Bíj'í siláago yaa 'áhályáq' nt'é'ígíí dóó neinitin nt'é'ígíí jó yik'ehgo ntsékees. 'Áko díí k'ad niha'átchíní nihá yidíneetzq'ígíí t'áá 'áa' 'aaníí t'áá yá'á-t'éhígíí 'át'éego niha'átchíní yá neezdá nisingo baa ntséskees.

'Áádóó 'índa Naabeehó nilíinii t'áá 'íiyisíí shí' yá'át'ééh nízín. Ba'átchíní t'áá yéigo bi'í 'ééhózin dooleet nízín. Kót'éego nihá yaa ntsékeesgo yá'át'éehgo nihá yinoot'íí. Ko la' 'át'éego baa ntséskees shí 'akon.

'Índa díí 'ólta' haz'áqgi, t'áá bidziilgo 'ólta' dooleet kót'éego shj'í nihá yaa ntsékees. 'Índa 'ákóó 'átchíní bighanígíí 'áa' bínáhiindee' neezdáá dóó wóshdégé'. 'Índa kin danilíinii bíi' da'ólta'íí jó 'akon nihá yinínááh'á. 'Áa' náá-hodoodleet t'óó 'áa' kót'é nahalingo yaa ntsé-kees. 'Índa ndaálnishí 'áa' bínáhiindee' bá da'ólta'íí. Jó kwe'é bee shí' 'át'éego t'áá 'áa' hazhó'ó t'áá bidziilgi 'át'é nisingo baa ntsés-kees.

'Áko t'áá bízhání k'ad t'áá bí t'éiyá 'ákó-t'éego nihá ntsékeesgo, nihá yá'í'go t'áá 'áa' ch'ééh dooleet dó'ásh 'íí, jó kót'éego baa ntsés-kees. 'Éí baqgo 'áa' ts'áadah náhásdzooígíí wolyéego biyí' shíj'í'ígíí díí k'ad 'ólta' nihiníí' si'ánígíí ts'ídá t'áá 'íiyisíí baa ntsídaahkees. Náás kódooníí'gi bee bíká 'adiijah. Ko la' 'át'éego baa ntséskees 'á'ah 'áásj'í'óó.

'Éí baqgo nihinant'a'í danoh'ínígíí ts'ídá t'áá 'íiyisíí díí k'ad 'á'ah ná'adleehgóó bee háádaahdzih. 'Índa doo naat'áanii danoh'íj'í da ndi t'áá nihá bee háádaahdzih. Jó kót'éego yá'át'ééh dooleet. 'Índa sáanii danoh'íi-níi, niha'átchíní da'ólta'íí, jó nihí 'agháago nihíhólnííh. 'Áa' bee háádaahdzihgo yá'á-t'ééh díí 'ólta' nihiníí' si'ánígíí. Náás kódooníí'gi laanaa 'íí.

Jó 'akonee' niha'átchíní haa shj'í nízad-góó 'adahakááh. Díkwíí keyah, naaznilgóó shj'í niha'átchíní 'adahakááh. Jó 'akon baa hózhó 'éidí 'akon. Bidziilgo 'ídahool'aah. 'Índa háadi da bidziilgo naaltsoos yídahool'áq'go nináhaaskaigo háájishq' naanish bá hólóq dooleet. 'Índa díí k'óó 'ólta' nihiníí'gi si'ánígíí 'ákóó lá naanish bá dahólóq dooleet ni. Jó kót'éego shí baa ntséskees. 'Éí baqgo yéigo bidadoolkaal dooleet. Nihinant'a'í danoh'ínígíí. 'Ólta'ígíí náás kódadilniilgi baa ntsídaahkees k'ad. Jó 'akon 'akooní niha'átchíní t'óó 'ahayóí t'áá niná'nyázahj'í da'ólta'. Jó 'éí baa hózhó. Nihí baq nihí dahózhó. 'Índa bá'ólta'í danilíinii baa bi'í hózhó.

Jó 'akon t'áá k'óó t'áá nihí nihe'ashiiké danilíinj'í 'ólta' nihá yidayilnísh. Jó 'éí 'át'dó baq hózhó. Kót'éego baa ntséskees shí.

'Índa 'ólta' náás kódeilyaago, 'azee'íí'íni t'áá baq hólóqgo yá'át'ééh dooleet. Shí kót'éego baa ntséskees díí k'ad 'ólta' haz'áqgi. Háadi da 'ólta' ntsaago nihiníí' niit'áqgo, t'áá nihí 'ádaniit'éego t'éiyá 'ákódadilniilí. 'Ólta' ntsaii nihiníí'góó ndadiit'áá. T'áá nihí 'ánii-t'éego t'éiyá. Jó 'akwe'é baa ndaah'í k'ad.

T'áá 'aaníí háadi da 'ólta' ntsaii nihiníí' niit'áqgo binaagóó naanish haa shj'í néeláq' béedaháast'ín dooleet. Haa shj'í néeláq'góó naanish nihá hólóq dooleet. Jó kooní baa ntsá-hákees. 'Índa díí 'ólta' binaa kééhwiit'íinii,

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kéyah, 'inda dá'ák'eh bindaafnishii, haa shíí néelqá' ch'iyáan binadiil'áa dooleetgo baa ntsáhakees. 'Azháanee' tó 'ádin daha'níí ndi háadi da 'ákódzaago jó tó nihá hodooleetgo 'át'é. 'Éí bqa bidadoofkaal díí 'ólta'ígíí sha-hastóí, shinant'a'í.

Jó 'akon t'óó baa honeeniigi 'át'éego bá'ól-ta'í niha'átchíní nihá yinootíí. Jó t'áadoo le'é béesh ná'átkadí da 'ádaat'éii yidahoot'aah. 'Inda ni'íich'íish 'ádaat'éii da. 'Aa-dóó binaagóó daa shíí néelqá'go yidahoot'aah-go 'át'é. 'Áko 'éí baa hózhó 'akon. 'Éí baa shíí hózhógo 'ánihidishní 'áltah 'ásíí'tóó.

'Inda díí k'ad 'átah ná'ádleehegi. Kóó nihi-ní'góó 'átah ná'ádleehe. Ts'idá t'áátá'í t'éi-yá biniiyé 'átah ná'ádleehe. Na'aldloosh da-ha'níigo 'akon. K'ad t'áátáhagi 'át'éego bi-niiyé 'átah ná'ádleehe. Binaa ha'át'íi da 'iiná ntsaii t'áá nihí 'ádá bihodiit'átéé 'éí 'ádingo ts'idá naaltsoos t'éiyá dadíí'níigo 'átah néii-dleehego hoolzhish. Jó 'akon 'éí 'atdó' 'ákót'é 'akon. Díí k'ad naaltsoos ha'nínigíí bini' 'ákót'éego nihinaadi ha'át'éego hadahidoot'ih. Jó 'áadi 'inda haa yit'éego baa ntsidaahkees doo-leet. Haa yit'éego 'adadoohíí. Jó kwe'é dó kót'é.

Jó 'akonee' díí k'ad doo 'asohodoobézhigi 'át'éegóó niha'ashiiké danillínií ts'idá t'áa-doo choyoot'ííhí da 'a'ts'áadahígií wolyéego nihináhasdzooígíí biyi'. 'Aadóó 'adahwiis-'ágóó shíí 'atdó' t'áá 'altsogóó 'ákót'é 'akon. Nihe'ashiiké danillínií binaaltsoos 'adaadin. Daa shíí néelqá' binaaltsoos 'ádin. 'Ákót'é ndi k'ad 'asdzaní 'adayoolií. Ha'át'íi chodei-doot'íígo? Haa 'ishq' 'ákwií baa ntsidaah-kees, hastóí 'inda sánii. Jó k'ad níléí béesh nt'i' bqaq góyaa naanish nihá ndahadleeh yéé k'ad ni' kónát'íí hazíí. 'Áko díí k'ad nihi-kéyah bikáá'góó, nihikéyah biyi'góó daa shíí néelqá'góó béeso yáadaa'a. Jó kóó ndi 'ákót'é. Jó t'áadoo le'é bídahane' díí nihikéyah biyi'góó. 'Áko 'éí 'akóní nihitsííke'é yee 'ák'í ndadikaagi le' 'át'é. Ndi-doo baa ndeii-t'íí da. Béesh da dahóló daha'ní 'akon. 'Aa-dóó háí shíí 'íiyisíí 'at'aa 'ádaat'éego nihiké-yah bíí dahóló 'akon. 'Ákóó nihibéeso yáa-daa'a 'akon. 'Áko 'éí 'atdó' bini' baa dazh-dó'áat laanaa. Níléí k'ad Biihidzoh hoolyéhi-gíí bighqá'gi 'íí'áhígíí jó 'éí dó' k'ad nihá ha'doogot dazhdíniidgo t'áá há 'ákóolne'ígi le' 'át'é 'akon. 'Áko hoodzo 'alts'qá' 'ak'íiz nahalingi 'íí'á 'akon. 'Inda naghái T'íis Názbqsíí béesh haagéed yaa naakai 'akon. Diné bá ha'agéed 'akon. Diné t'áá bí yida-yílníish. K'ad nihí dó' 'akóniit'é dooleet yéé. 'Aadóó laanaa dadíí'ní 'akon. Ha'agédígií 'áltse nihá haoot'éeh laanaa, 'inda'ni'íijihígií nihá haoot'éeh laanaa. Jó kót'éego 'atdó' baa ntséskees shí.

LET'S PUSH THE LUKACHUKAI SCHOOL

By Joe Lee, Lukachukai, Arizona

I want to express for you my opinions regarding the school. The school here had its origin a long time ago, when they made plans for the establishment of a day school here. That plan was carried out, and the school was built for us. At first there was only a Mission School. Then later the Federal Government took it over, and it continues as a government school at present.

Since the beginning a great number of teachers have been stationed here for us. Some of them did not push education. Some made small improvements and a little progress. But since last fall our school has really made great strides, and this progress is owing to the present teacher who has come to serve us here. He was here once before. He has come back, and the school has improved, as I think about it.

This school teacher who came back to us was an officer in the army during the war. So he knows quite a lot.

He probably learned a lot through his experiences. Along the lines of what he has learned he is instructing our children. He had experience in handling people in the army, so he applies that experience in his teaching. So I think he is well qualified as a teacher for our children.

He thinks a lot of the Navahos too. He really wants their children to learn. That is the way he thinks about us, and he really teaches our children.

He wants to build up this school and make it a good one. Since his return some new buildings have been put up. And there are plans for new school buildings which he is pushing. He wants more buildings. And there have been teachers added. So with all these things I've mentioned, I think he's really a good teacher.

He stands alone in his efforts to help us and he may fail to reach his objective. There's a school right here in our midst for all of us people in District 11. Let's help it progress and expand. That's what I think, my friends.

So you leaders, mention this school whenever there's a chance at a meeting. And even those of you who are not leaders, speak out for us in connection with this school. And you women folk who have children in school, you are the ones who are mainly concerned with it. It would be a good thing if you would mention this school we have in our midst.

Our children go a long way away to school. They go to a number of different states. That's a fine thing. They get a good education. When they get a good education and come back where are they going to get jobs? But there will be work for them right here at this school we have in our midst. That's what I think. So really push this, our leaders. Think about how we can expand our school. You see a lot of our children, from the smallest on up in school here. That's good. We're glad of it. And the school teachers are glad of it.

And some of our own young men and women are working here for the school. We're also glad of that.

As we expand the school it will be fine if we get a medical service in connection with it. Wherever a large school is built in our midst we'll have to support it ourselves. Let's put a large school right in our midst. We can do it ourselves.

If the school is enlarged there'll be work for our people. There will be a lot of jobs. Such a school will encourage the people living around it on the land to produce more, even though they say that there is a lack of water. If the school comes about there'll be water. So get behind it.

The teacher is approaching the matter of teaching our children in such a way that they have a good time as they learn. They are learning to use sewing machines and they are learning carpentry. And they are learning many other things. We're glad for this.

And nowadays meetings are held, right here in our midst. At these meetings there's one primary topic, livestock. That's the only purpose for which meetings are held. Instead of discussing means for a better livelihood, they only discuss sheep permits. Let someone else start this matter of grazing regulations, and after they've started it we'll take it up. Then you can all talk about and tell what you think about it, and what you think should be done.

We all know that our young men in District 11 have nothing with which to make a living, and conditions are probably similar elsewhere. Our young men have no live-stock permits. There is a great number of them with no permits. Even so, they get married and start homes of their own. What will they use to support themselves? Thank that matter over. The railroad work that we used to get seasonally doesn't last long now. . . it's not steady. But within our reservation there's a great pile of money. We hear reports of resources within our land. With these things our young folks could easily support themselves. But we don't take those matters up. They say that there are mineral deposits. And there are a great many other things in our land. That's where our money is. So let these be opened to development. Over on Deer Mountain there is a place marked off. . . let that be opened to mining. It's right on the boundary line. And there's a mine over toward Teec Nos Pos. It employs Navahos. We wish we had something like that. Let a mine and then a lumber mill be established up here.

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STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

Lah dah náhashtkizhgi hastíistkizhii kée-chqqshtkizhii biyaa 'íitkizhgo kíjshkizhii bíí deezhtkizhgo hastíistkizhii 'adah 'íitkizhgo tsí'-yaa niníitkizhgo kíjshkizhii bik'íitkizhgo bigod yishtíish.



Doo 'át'éhé da. 'Eii t'óó bíí hóyéé'go da'áhodiltsaah.